THE

Young Men of India

Vol. XXVIII, No. 10] OCTOBER, 1917. [Registered No. M-991.

AŚOKA

PRAISE TO THE BLESSED ONE—THE PERFECT SEER!

Aśoka, loved of heaven, sole overlord
Of all the teeming lands of Hindustan,
From the white rampart of Himālaya
To palm fringed Chola, unto Ptolemy
King of all Eygpt—greeting and long life!

Thou askest, Sire, of our royal health,
And of the noble Law of Piety
Whose liegemen we and all our people are.
Of threefold Lore, the deeper subtleties
Subhādra Thēro (by whose hand we send
These presents with some Indian jewelry
And spices) shall acquaint thee. Our task
To tell thee how ourself did learn the power
Of Dhamma, and of how its Noble Paths
Avail to make our realm a realm of peace,
And to ourselves have given health and joy.
We have no greater gift to send thee, Sire, than this.

Know then, O King, that as we monarchs use
I had gone out to war. It was the ninth
Year of my rule, and filled with swelling pride
I coveted to add Kalinga's plains,
Its sea-board and its rivers, to this realm
Which Chandragupta founded by the sword.
But when the land was won, and wailing rose
From countless homesteads for its stricken sons,
And when I saw the captives, men and maids
Eating the bitter bread of slavery,
My soul was stabbed awake; and as of old
Siddartha's pity kindled at the deer
Slain in the chase—so now the stricken foe
Stirred my compassion, and hath turned me back
From slaying others to self-mastery.
For greater is he who learns to conquer self
Than he who takes a fortress-citadel.

Such is the Law which in man's bitter need
Comes ever and again to heal the world.
In this our age 'twas preached by Gautama
As well thou knowest; leaving palaces,
And wife and child and all the joys of home,
That great physician sought release from woe.
Whose Law whoe'er obeys is freed from sin
And from the pain and misery of rebirth.
Yet such release may not be lightly won;
'Tis his alone who dares forsake the world
Weaning his heart of passionate desire.

Much am I exercised, O King, to know
If 'twere not better done to quit my throne
And the distracting cares of sovranty.
'Tis hard, thou knowest, for Kings to live detached
And meditate upon life's transiency.
Meantime, I have applied myself with zeal
(Which doing, even the small man may prevail)
And have devised a Law for pious Kings,
By which we may establish righteousness,
And come ourselves to regions of the Blest.

This Law of Piety I promulgate
And cause my officers throughout the realm
To publish to the people; showing how
To live in prudence, temperance and happiness;
Courteous to all men, reverencing all,
Youth serving age, and age respecting youth.
Justice we teach: ourselves both night and day
To every suppliant's cause accessible;
And ever do we urge to truthfulness
The strong foundation of the civic state
Whose fairest pinnacle is kindliness,
Mercy to all, and harmfulness to none,
Or man or beast; for all things cherish life.

In earnest of which our royal table groans
No more with carcases of beast and bird:
Two peacocks daily and one antelope
Till now suffice our needs; and these we do forego
Henceforth, exhorting all men to abstain
From flesh. To ease the pain of sufferers
Our royal bounty doth found hospitals,
Where skilled physicians tend both man and beast.
In place of hunting and our ancient sports,
Cock-fighting, baiting bears and such-like wantonness,
Our Court doth take its saner pleasure now
In tours of piety: to Lumbinī,
Where first the Blessed One looked on the world;
To Kapilavastu, his father's realm;
To Gaya, too—where 'neath the Bodhi Tree
His mind expanded as a lotus bud

And he became the Master of the Law;
To Kusināg'ra, where in peace he passed,
Entering the heaven of Nirvāna's bliss.
To mark which sacred spots we do erect
Stupas of stone well garnished. As I write
Come cunning workmen of the Yavanas
Whom Amtiogo, my good neighbour, sends
To teach my masons how to carve in stone.
The peacock of the Mauryas, the bull,
The elephant, the Bo-tree, and the wheel
With other symbols of the Perfect Law:
All these we do set up, that men may read
And reading, turn their minds to piety.

You ask, O King, that images be sent
That you may bow before the Blessed One.
My heart rejoices, Brother, at your zeal;
But that the Holy Sage himself forbade
Such practices Subhādra will explain:
A dāgaba instead of porphyry,
With Bo-tree, wheel, and necklace fitly carved,
I send: a miniature of one we plan to rear
On which the Yavanas are now at work.

On pillars, too, and rocks we carve the Law
That pilgrims and wayfarers may read,
And reading may find joy and rest at last;
That sons may call to mind their parents' need,
And rulers be e'er mindful of the ruled;
The bigot learn to be more tolerant,
The liar be shamed to honesty and truth,
The cruel to mercy: till the earth is filled
From sea to sea with harvests of the Law.
So doth it prosper, and the ancient gods
Fire and Sun and Moon, the countless Stars
And all the myriad idols of the past
Yield place to cleaner hands and purer hearts
Of men. So only can high heaven be won,
So only earth shall see the dawn of righteousness.

* * * * *

And now farewell. May God, if God there be,
Give thee long life; which if thou wouldest earn,
Know that this also is the fruit, O King,
Of following the Law of Piety.

Wherefore, the Threefold Refuge do thou take,
Putting thy trust in Buddha and his Law;
And let Subhādra Thēro now complete
The Triple Gem by 'stablishing forthwith
The order of the Sangha in thy land.
So doth the monk Mahinda, our dear son,
In Lanka's lovely island. Fare thee well.

K. J. Saunders.

ASPECTS OF NATIONALISM

WHAT ought to be the correct attitude of Indian Christians towards the currents of national thought which go under the name of nationalism? The question is not merely one of forming an estimate of its value or passing a judgment on its merits. We have to do this, of course, when we view the problem from outside; but there is a problem involved far subtler and of greater importance than mere outside criticism.

We live in the midst of these currents of national life. They form our political and social environment, whose influence in shaping our individual and communal life cannot be neglected. They also form our inheritance and heredity, moulding our inner life. According as Christ and Christian ideals master or are mastered by them, the success or failure of Christianity will be judged in this country. Viewed from any standpoint the problem demands an immediate solution, and cannot be put off without detriment to our welfare.

Before we proceed any further, let us first understand what is meant by nationalism. Like all technical terms which have filtered down into popular usage it is difficult to define with any exactitude the connotation of this term. It is one of those terms which have no outline and whose content varies from time to time. Sometimes it is used for the political creed known as imperialism; sometimes as a synonym for patriotism. The poets have often used it to signify an idealised past, around which a nation may throw the whole wealth of its emotion. It is often a name given to a tendency in political life which seeks to emphasize racial characteristics and social aptitudes with a view to found an exclusive claim for progress in certain directions. Varying as are its meanings, they all point to an outlook on life as characteristic of nationalism.

What, then, is the philosophy of life which the conception of nationalism postulates? To answer this question is to lay bare the very soul of western civilisation. Nationalism in one of its most important aspects is the religion of the State. It is the elevation of politics to the dignity of a religion. The State is the all-comprehensive institution which covers and controls all the activities, social and religious, of the individual, who is considered to have no life apart from it. In a modern nation the only values that count are political values. Religion, art, and social life gain in value only to the extent and in the measure in which they subserve the purposes of the State. Every current of life sooner or later sets towards the political centre. It is said that Plato's conception of an ideal society was a republic. The modern philosopher's con-

ception of a perfect social organisation is the State. The Church is a State Church. The bishops are members of the House of Lords. All education is state-controlled. The striking fact about the modern state is that it comprehends and demands the whole of its subjects' life and activity. Life outside is neither tolerated nor valued. The nation is a highly complicated piece of machinery which makes all its subjects part of itself.

If the individual thus becomes a part of the nation, what then is the aim of national life itself? Commercialism and militarism are the foundations of the western nationalism. It is for the purpose of augmenting the wealth of its subjects that a nation chiefly exists. To open new markets for the enterprise of its children, to conquer new countries for exploitation, is the supreme pre-occupation of its politicians. In ancient days, wars were undertaken for prestige and glory. Modern wars are invariably battles for markets. The voracious appetite of a nation has to be appeased by conquering new territories and by diverting their resources to enrich its own. In ancient Rome commerce followed in the wake of the soldier. The hero conquered because conquest is the national expression of his manly and exuberant life. If a modern state goes to war it is only to get the wealth of the other nations. Militarism is the handmaid of commercialism. Thus it is an absolute necessity for the European state to establish an empire, for an empire is but the pasture ground of the State. The empire of the world is the highest ambition of the rising nations. They are prepared to bend their knee and worship Satan to receive from him the domination of the world as a gift. As there is only one world, and many nations aspiring for its possession, collisions are bound to occur. The western nations are always balanced on the brink of the precipice. The national ambition demands that society should be organised on the basis of wealth, and that men should be divided into the rich and the poor, and that every nation should find its self-realisation in wealth and power. We can see how deeply the national soul is tainted with commercialism when we look at the demands which the present war is producing. At the beginning of the war there were some who believed that the war would achieve for Europe what Christianity has failed to do, and that nations would emerge out of it with a clearer vision of truth and a stronger sense of righteousness. But we are gradually being disillusioned. In the midst of the war which is proclaimed to be a moral struggle, we find the nation picturing its future without reference to moral conditions. The press, which is the living voice of the people, talks as if post-war problems are either trade problems or military problems. How shall we capture new markets? how shall we prevent Germany from having access to them? how shall we turn our citizens into soldiers?—these are the burning problems of the future. Even the social problems are viewed from the

standpoint of politics. Marriage is advocated not as a sacrament nor as a moral obligation, but as the best means of strengthening the State in its policy of aggression. Take the question of cotton duties. The moment the mercantile interests of Manchester are touched, the cant about holy war is dropped and the political creed, "that markets make a nation," is re-affirmed with enthusiasm. In the city of Pondicherry there is a fitting symbol of nationalism. It is the statue of Dupleix sitting on a throne of money bags.

Another way of getting at the heart of nationalism is to try and enquire what is the type of man which a nation is developing. The ideal man, the man after the heart of the nation, has been the theme of poet, philosopher and artist. In contemporary literature we find many a picture of the man to come. Nietszche, the Polish philosopher, may be taken to be the true prophet of nationalism. Notwithstanding the indignant repudiation of his theory of life from many quarters, there can hardly be any doubt that his supremacy is the true incarnation of national ambition in modern Europe. Nietszche with brutal candour declares that the Christian does not fit in with the scheme of national life in Western Europe, and that to realise her national ideals Europe requires a new man and a new morality. It requires a superman. Strong in muscle, conscious of strength uncontaminated by Christian morality with its softer human passions, the superman walks to victory though he crushes on his way the weak and the tender under his iron heels. Incarnate power is the Lord of the world, and everything must bow to it.

Rabindranath Tagore, the prophet-poet of India, in an address delivered in Japan, thus describes the basic tendency of western civilization: "The vital ambition of the present civilization of Europe is to have the exclusive position of the devil. All her armaments and diplomacy are directed on this one object. To the worship of this devil of politics she sacrifices other countries as victims. She feeds upon their dead flesh and grows fat upon it, so long as the carcases remain fresh. They feel no respect for a country till it proves that the blood-hounds of Satan are not only bred in the kennels of Europe, but can also be domesticated in its own territory. They admit a nation's equality with themselves only when they know that it also possesses the key to open the flood-gate of hell-fire upon the fair earth whenever it chooses, and can dance in its own measure the devil-dance of pillage and murder while the world goes to ruin."

It might be said that this picture of western civilisation is not true to life and that it leaves out of account the finer and softer shades of national life. It is doubtless so. What is exhibited is the skeleton. It lacks flesh and features. But the skeleton determines the configuration of the body. To say that Rome was pagan is not to deny that it had its heroes, saints, its prophets and its hospitals. Even so, to describe nationalism as the vivifying influence of the national life is

not to deny that within the limitations of its national outlook the whole range of human emotions have their existence, but only to assert that these various tendencies receive their baptism in the deepest passion that abides in the heart of the nation. It is difficult to realise what place Christianity can possibly have in a world so ordered. The Empire of Christ, with the Crucified One on the cross in the centre, with the Sermon on the Mount as its law of morality, with service and sacrifice as its moral passions, can hardly exist along with the empire of the world, conscious of its power and contemptuous of all lowliness as unbecoming of man—the crown of creation.

The war has shown us how little influence Christianity has in the councils of the Empire. The Church has played second fiddle to the State and walked meekly in the path set by politicians. The voice of the Church universal is not audible, and where audible is drowned by the blatant bomb of nationalism. It has been so with Christianity in its progress in Western Europe. Entering the Roman Empire as a despised faith, Christianity, by virtue of the divine power resident in its followers, soon established the rule of the Lord over the willing hearts of men. However, it was forced to enter into an alliance with the Empire, with the result that Christianity ceased to be the real centre of human life. When Christianity disentangled itself from the embrace of monarchy it became subordinate to the prevailing militarism of the day, and the Christian emperor gave place to the Christian soldier.

To-day Christianity is submerged by the rising tide of commercialism. Whenever the formative forces of national life projected an ideal on the arena of life in Europe, it was either an emperor, a soldier or a merchant. Christianity was a mere qualifying attribute. It is remarkable that the Protestant Church, which stood sentinel over Europe to prevent the advance of popery, has all unconsciously allowed secular Rome to have its own way without raising an alarm. In its anxiety to exorcise the spirit of the Pope from the nations it has allowed the spirit of Cæsar to possess them. Modern nationalism is the triumph of the Vysya ideal of national life over the Brahmana and the Kshatriya ideals. Christianity colours but does not control the national life.

Such in spirit is the civilization which invaded India in the wake of British conquest. It might be supposed that the Indian nation would adopt an uncompromising attitude of hostility towards the culture of the conqueror. But it is always the unexpected that happens in history. There were many causes that contributed to our ready acceptance of the forms and institutions of western civilization. Along with the humiliation of subjection there always existed a sense of admiration for the foreigner who is able so easily to control and organise the giant forces of nature which he has set in motion. Moreover, centuries of restless struggle against in-

vaders so emasculated us that for once we were prepared to float lazily along the current that bore us down. But when Japan, who appropriated western civilization with remarkable ease, was able to measure swords with Russia successfully, the possibilities of western civilization in the East dawned on us. Here is a weapon with which the East can win back its position among modern nations. And the leaders of India advocated a wholesale adoption of western culture as the only remedy for our disunion and weakness.

It was, however, soon felt by the thoughtful in this country that it is not possible to adopt the institutions of a civilization without sooner or later imbibing its spirit, and that the spirit of western civilization is inimical to the cherished treasures of our spiritual life. When once this was realised the question of defence became an urgent vital problem. Hitherto the battles between India and alien civilizations has been one of trenches. Entrenched behind the formidable networks of deep dug-outs known as caste, Hinduism successfully resisted the onslaught of Muhammadanism. But the heavy artillery of the West has forced us into the open. The situation demands a new strategy—a shortening of the lines. Dropping the figure, the battle has passed from the realm of matter to the realm of spirit. In the conflict between the spirit and matter, the spirit always wins. Hence the necessity of confronting the spirit of modern civilization with the spirit of the ancient.

This explains the true origin of Neo-Hinduism. Religious reform movements have been regarded by some as advancing or receding currents set in motion by Christianity. It is more correct to attribute their existence to a desire on the part of religious India to resist western civilization, rather than to resist Christ. Religious movements in this country indicate the revulsion of India from the contact of the West. Christianity is the secondary and not the primary cause.

What shall be our attitude towards this phase of the national mind? It is clear that Christianity has nothing to do with this idolatry of self and worship of power which is at the root of western civilization. Nationalism is not only the enemy of Christianity, but of all religions. Our loyalty to Christ demands that we should throw our lot with those who are fighting it. The only course we Indian Christians can adopt consistent with our Christian faith and patriotism, is to take our place along with those who are endeavouring to conserve and protect the past from the influence of modernism. This comradeship of arms will create an atmosphere of friendship in which it will be easier for our Hindu brethren to see the Cross in a spirit of reverence. The supreme duty of Indian Christians is to make clear to the world that, far from there being any necessary connection between the religion of Christ and civilization of the West, there is in fact an inherent opposition between these two, and that the homage of the Christian is due to Christ and not to any civilization, eastern or western.

There is among Christians a tendency to regard religious movements in Hinduism as detrimental to the progress of Christianity. The real obstacle to the advance of Christianity in this country is not the opposition of the religious men, but the incapacity of the ordinary Hindu to appreciate religious values. A mummified religion can never respond to the spiritual touch of Christianity. Any attempt to discover the true source of inspiration should be welcomed by us as bringing us nearer to reality. The more a Hindu recedes from Christ towards the centre of his religion, the clearer becomes his spiritual vision.

As has been stated in the beginning of this article, nationalism affects us from inside also. The Christian community is composed of people drawn from different religions and from various grades of social life, possessing different traditions and bringing with them a wide range of customs. It includes also the born Christian and people drawn from mass movement areas. There is no bond of union between them except the faith they profess in Christ, either nominally or really. It is, therefore, no wonder that something like a social and religious chaos exists in the Christian community.

Socially anything is possible, from sati to elopement. Caste exists side by side with real brotherhood. Even in religion there is no consistency of belief. The reason is that three powerful influences are operating on the society from three different directions. Christianity acts from one centre of life. The heritage of the past is acting from another centre. And western civilization from a third. The triumph of Christ is the only way out of social and religious anarchy. The voice of Christ must subdue and conquer the voices of the past and the future.

There is a final problem which has to be referred to before I close. The question is being asked by Indian Christians all over the country, whether Hinduism has anything to contribute towards the interpretation of Christianity. What are we to do with the wealth of religious experience bequeathed to us by our ancestors? Has it any place in Christian life or has it to be jettisoned as useless cargo? It has been said that the Muhammadan architect had in mind glorious visions, but was unable to give a material shape to them till he found out the white stone of Agra. Then the Taj sprang into existence. Is there anything in the inexhaustible quarries of religious experience in this country which Christ will use as a material for his Church? The question can only be answered when India brings all her gifts to the feet of Christ and waits to see what he accepts.

However, we may venture to hope that there are some elements of permanent worth which Christ may use for his own glory. It may not be any institution of Hinduism; probably it may be a tendency or an impulse. In my opinion, what seems to be of abiding worth in the religious conscious-

ness of the East is, first, the reality of the unseen; second, the possibility of intimate connection between the natural and the supernatural; third, the quest of the Supreme as the adventure of the soul. These constitute the atmosphere of religion, and Christianity can only thrive in it. The world needs more than ever the vision of Bethel. The Christian must learn to set his feet on the ladder that connects heaven and earth, and ascend into the spirit world. The poverty of the Church is due to the fact that it did not claim, and therefore has not realised, its citizenship in the kingdom of the spirit. The charge against our materialism is not that we live in a world of matter and material ambition, but that it has lost its touch with the spiritual world. Unless we recover our kinship with angels our life is bound to be a sordid thing. It is not only the incarnation of our Lord, but also his ascension that has a message for us. The great test of our faith is our willingness to commit everything to Christ. In our limited wisdom we have shrunk from such a sacrifice. Are we willing to place the torch in our Redeemer's hands and see him apply it to all that we consider precious and valuable? The leadership of spirit is in the hands of those who can stand this spiritual incendiarism. May India realise its destiny by going through this ordeal of fire without flinching!

P. CHENCHIAH.

CHRISTIAN WORK AND SOCIAL SERVICE

IN an article on "Life and Service," contributed to the *Young Men of India* and published in its issue for October, 1916, the task was attempted of indicating that social service is a primary duty of the followers of Jesus, and is necessary for preserving from destruction, and gathering into eternal life, the developed powers of men. In this article, it is proposed to look more closely at some aspects of Christian work in their relation to development and service.

Jesus said, "I am in the midst of you as he that serveth." One of his last symbolic acts was to wash the feet of his disciples. By his baptism Jesus accepted his mission of service. The Holy Ghost, who descended on him and sealed his consecration for work, is also the power that preserves by loving service. For forty days in the wilderness, and frequently afterwards, Jesus developed power for service by detachment and prayer. He taught the disciples how to develop power similarly, for the purpose of serving mankind. Christian baptism appears to have been as much a badge of accepting the cross of service, as a sacrament of initiation into fellowship with Christ and the Church; the one was the necessary consequence of the other. There is an account in the Acts of a crude attempt at Socialism; several orders of the mediæval church were institutions for service; the head of the oldest Church calls himself the servant of servants.

The Church has grown by service and has been lifeless when immersed in forms. Luther's great bid for freedom was in essence service, as freedom was necessary for growth. Calvinism gave a sour strength to character that was needed in lax invertebrate times; Calvinists faced danger with magnificent courage. John Wesley kept his heart open as a child's for daily receiving divine guidance. These were the salt of the earth in their time—although we may now differ from their theologies—on account of the turn to life that they helped in giving. They helped development by service and sacrifice.

Before proceeding further, it is necessary to consider a subtle theory that is apt to prove not sufficiently encouraging to the idea of the primary need of service. The theory that Jesus founded a spiritual society, called the Holy Catholic Church or the Body of Christ, contains a great mystical truth, but is often understood as meaning that he founded a society or corporation as other religious leaders have done. It is forgotten by those who advocate this theory that human organizations are useful only for forwarding God's work, and that even a spiritual aristocracy is apt to retard it. The history of some churches in Europe and of Mutts in India

illustrates this fact. By the law of our nature, the Body of Christ, or a perfected humanity, cannot come into being until "the last wrong is righted and the last thirsty soul is brought to the Giver of Life." Spiritual aristocracies are retarded in their growth by the unregarded cry for help of the least of the little ones that bear the image of the Father. The Body of Christ is thus yet only in ideal and is different from any church or churches in general. These may be helping in forming that Body, but it is a grave error to regard earlier stages of spiritual joy, including the ecstacy of the fellowship of the saints, that are attainable within churches, as being due to their identity with it. It is only by serving, as Jesus served, and never by mere rites and ecstacies, that we can help in the growth of a perfected humanity, which is the Body or the Bride of Christ.

By emphasing service it is not intended to minimise the sinfulness of sin, and the usefulness of ritual for marking God's power for moral cleansing; but no person's salvation and entrance into the Church is worth anything unless it makes him a social servant for forwarding human progress. *Per contra*, men of the type of Vivekananda and Gokhale, who spent themselves in service, grew spiritually, and advanced the race, although working outside the Church. Membership in the Christian Church, when the Church is faithful to Jesus, gives greater scope for development and service than is possible elsewhere, but Jesus himself told his disciples not to forbid an outsider, who had been casting out devils in his name.

There is no doubt that the salvation of the Church a century ago was due to the social service to mankind that missionary associations throughout the world were able to undertake. At that time Christian missionaries were among the pioneers of progress. It is noteworthy that Christian energies sprang into life at that period largely on account of the devastations of a great war. The hearts of men are being similarly turned to God on account of the present war—a new life is awaking. If it is not to be spilled and wasted, Christian leaders should test all old institutions in order to observe whether the life process is fermenting within them.

A few examples of Christian work in India are necessary, by way of illustration; these are cited with deep reverence for the men engaged in the work, and in that spirit of "proving all things" that they have inculcated.

Even fifty years ago, probably the education of high caste Hindus, and certainly that of Indian girls, was social service, as it brought light where darkness had prevailed; but at present Hindus are alive to the need of education. Judged by the conversion test, mission schools and colleges have never been a success. After eight decades of work it is scarcely cheering to hear it said by high administrators that these institutions are tolerated, as they save money for the Government—no one seriously apprehending any danger of conver-

sions through them. It is next urged that if semi-secular work is not done among the educated classes, they may become agnostics and a danger to society, and that by education in Christian colleges the ground is made ready for their ultimate conversion. The educated classes, however, often talk of colleges and other institutions intended for their ultimate conversion as sugar-coated pills—an expression that does not indicate an attitude of mind that is favourable for conversion. As these classes are responsive to unselfish Christian work, there is no doubt that the work of reclaiming the down-trodden, with no ulterior motive except their own benefit, will equally, and perhaps more forcibly, present the appeal of Christ to them. Besides, can it be asserted that educated Hindus that pass through Government colleges become less fit to receive Christian influences? Or again, do we not come across several instances of Hindus who have been closely connected with mission institutions as teachers or students, becoming more mediævally minded than others? Such men seem to have compromised with the truth in their youth in a desire to please and thereby darkened their vision. Honest agnosticism without irreverence is undoubtedly a higher moral type.

These institutions, however, attract the services of a type of highly intellectual and godly Christian workers, and can usefully be made instruments for training caste Hindus to become efficient social servants and patriots.

When residential hostels were started in connection with mission colleges, a great opportunity for leading national life appears to have been lost by the founding of separate hostels for different castes. It was possible to have established, instead, unions common to all castes, with perhaps separate kitchens for the rigidly orthodox. Even a quarter of a century ago, the young men residing in these water-tight compartments, who felt the throb of a common life, not unusually broke bread together. Such common hostels were subsequently established in connection with Government colleges. During this period of transition, a sagacious Hindu ruler of a premier Indian state, by his bold initiative, succeeded in practically abolishing caste among his officials. If, in return for a sound secular education, and caste scruples that are not equally shared by the younger generation being respected, the parents agree to their sons listening for an hour a day to the teachings of Jesus—that Friend of man who ate with publicans and sinners, and healed lepers—is the position capable of creating great spiritual energy?

On accouut of the earlier teachings of Theosophy, and other causes, there has been a temporary set-back to that spirit of comradeship between educated men of different castes and religions that had existed in some measure previously. At the present moment, however, the forces of nationalism appear again to be gaining mastery; but there is a school of politicians that still identifies nationalism with a

refined Hinduism and a modified caste, while it should be a mosaic of different religions, which can coalesce for social and political ends; caste, in its present form, being utterly abandoned. In papers conducted by men of this school, the words Indian and Hindu occur alternately, as if they have the same connotation. Here is a danger that the training in Christian colleges should enable Hindus to overcome, but if a spirit of compromise for purposes of success exists, the moral fibre of the students is not likely to be strengthened for high endeavours.

I have heard that some young men in the hostels perform mediæval caste ceremonies with *eclat*, and also conduct night schools for panchamas, and that in one instance caste boys ate with panchamas. (Very recently non-Brahmin Hindus objected to Christians living with them in the same hostel.) The mutual incongruity of these actions would seem to show a lack of understanding. If the idea of conversion to membership of any Church—which has not had even the merit of success—is abandoned, and the colleges are regarded as places for development and service according to the teaching of Jesus, will not sufficient moral momentum be gained for interdicting ceremonies that make for exclusiveness and obscurantism, for frank co-operation between teachers and students in the service of the weak, and for helping those social readjustments that are necessary for progress?[1]

To take another field. The Christian workers from the West first attempted to shed light on the ancient Christian Church in that area; and afterwards worked among the outcastes, keeping on friendly terms with the caste Christians. The spiritual work that was attempted in that ancient Church was undoubtedly social service; there was darkness that is astounding, but it is permissible to consider whether, after the old Church refused to give up caste, the missionaries should not have devoted all their energies to the more urgent work of uplifting the panchamas and other low castes. The caste Christians will probably have benefited by observing this higher form of service. It is not cheering to reflect that, after three generations, no panchama priest or graduate has been reared in that area, and the level of panchama Christians is scarcely higher than that of other panchamas.

To take a third field where there were no caste Christians: in this area the difference in the level of cleanliness

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[1] The conscience clause controversy undoubtedly shows that Mission Colleges are regarded as having an unsettling influence, and hence that some nation-building work is being done in them. This agitation, however, is a political one purely. The best answer to the demand for a 'conscience clause' (a mischievous misnomer in India) is not what the Council of Missions appears to have adopted, but to say frankly that conversion to any particular Church is not the object but the acceptance of Christ's ideal of growth and service, that the teaching of the Gospels is more necessary for human progress than of optics and dynamics, that the teaching cannot be given up in Christian colleges and ought to be taken up in all colleges.

and education between converts to Christianity and the stock they came from is astounding; but here also, after a certain stage was reached, further development has been scarcely as striking; and after three generations the Indian Christians are yet a negligible factor, politically and socially. There is scarcely a local Indian Christian who has risen to eminence in any field of work. The problem as to what line of development would have suited them is no doubt complex, but had more effort been concentrated on the task, and the best brains carefully trained for high uses, not merely in the religious but in other fields also, would the results not have been better? In the same area a shorter period of effort on the part of Hindu leaders has brought about among the educated classes a marked improvement in physique, courage and efficiency. It is no doubt the fact that the two stocks of men are very different in natural capacity, and that the Hindus have had more resources; but great results are possible within three generations; the Christians had no social obstacles to overcome, the material resources have not been negligible—and what requires explanation is, that the second and third generation of Christians in this area have practically not advanced during the very period that the educated classes of Hindus have forged ahead so conspicuously.

I have said that probably initiative and enthusiasm for preparing Indian Christian leaders were not enough. It is also probable that the stage of co-operation that is necessary for growth after the period of guardianship is passed is being reached too slowly; there appears to be also some wrong thinking, a confusion between gaining power and the using of it. Meekness, gentleness and other Christian virtues, as the result of inward pressure or the chastening of the spirit, are lovable and worthy; but when created by the outside pressure of poverty, and the fear of punishment, they are not on the line of progress. A few truisms have to be repeated:—such as, that a community in leading strings cannot become strong, and that to develop power and use it for worthy ends is life's objective.

In one of the progressive Native States of India, movements have been set on foot for developing civic and social activities. Although missions have been at work in this area for close on a century, among the local Indian Christians there are very few who are competent to help in these movements; and it is hardly recognized that an opportunity for Christian work unconnected with conversion has arisen.

The Young Men's Christian Association has been doing useful service. Its Army work, which is service of a high order, has captured the imagination of all people; and in several towns it has been attempting social work. This Association has also begun social and educational work in villages, for lifting the pall of ignorance and poverty under which the masses in India are living. It is gratifying also that the leaders of the Y.M.C.A. are in touch with the co-

operative movement, the Depressed Classes Mission, and the social service work of the Servants of India Society, which are all movements for feeding the hungry and clothing the naked. The work of the Association among the educated classes has probably helped in forming national ideals, but greater efforts are necessary for making social servants of educated Hindus. The work among them will otherwise soon become uninspiring; a mere round of lectures and games for making the efficient more so. The work in villages is more urgent and far more difficult, and should receive much greater support. One wonders whether this courageous and healthy Association will feel emboldened to suffuse with the spirit of Christ the new aspirations after nationality and self-government that have arisen in India.

The Salvation Army is another organization that has helped progress by service; its conversions were at one time thought of lightly, but are now recognised as necessary for certain types of character; the hard work that the converted have to do keeps them from becoming over-emotional. What the Army is doing among the criminal classes is beyond praise. There is noticeable a danger that Indian adherents might be kept too long under tutelage; and that the finer shades of character may be neglected; but the Army spends much time in prayer and self-searching, and will doubtless be rightly guided.

The work of the older missions, in hospitals, among unfortunate women, and lepers, and all work among the panchamas, is an example of service on the same high level.

There seems no doubt that the mass movements among the depressed classes are of the nature of urgent calls for service. As the Bishop of Madras has said, if fifty or eighty years ago the missions had converted for Christ the fifty million panchamas, who were then no man's concern, and steadily educated them for two generations, the results for the future of India would have been highly encouraging. Indian nationality would then have emerged sooner, and in a stronger form. The educated classes are now doing some work among the panchamas, but it is doubtful whether they will be raised in social status. They are still mostly no man's concern, and it behoves missions to concert all measures for their social and religious advancement. Apart from converting them, is there not need for hundreds of workers, for relieving their indebtedness and raising them in self-respect? If a Mission of Service is formed with the above object, the missionaries should give up the idea that caste Hindus will always oppose them. I have come across several instances where they have helped and not hindered.

If less money and energy are spent on efforts that are no longer necessary or urgent, it will be possible to divert funds and men for services that are more urgent. It is no doubt risky to condemn one kind of service in favour of another; but when work ceases to be arduous it is probably

not as urgent as other forms of service—Christian workers are always pioneers, engaged in arduous work.

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The above is a very brief review, and much that might be said on the several matters dealt with has had to be omitted, or very briefly referred to.

These two articles are open to several criticisms. Men who have accepted Christian ideals may urge that the vision is too narrow, large vistas of life having been left out. It can also be said that sufficient allowance has not been made for the difficulties of foreigners, the enormous work done has not been recognised, and the faults of the Indian Church ignored.

That life as lived by Christ is too vast for feeble human nature to grasp is a common-place. On one occasion it was Judas Iscariot that pleaded the cause of the poor, while Jesus witnessed to the great spiritual energy created by an act of seeming waste by a prostitute. The advocacy of a change in methods does not imply a want of reverence for the work done; and in another place I have pointed out with, I trust, equal impartiality some defects of Indian Christians. For emphasising one aspect it is necessary to leave out others; and the aspect that our evolution cannot be completed till opportunities for growth are offered to the weakest, is one that cannot too strongly be insisted on.

For men who do not accept the Christian ideal it is not possible to demonstrate the basis of my thesis, which is, that our progress has been *set* from the beast to the Christ. It has been stated in the first article that no other theory explains all the facts, but this is only negative evidence and not of sufficient value. Whether scientific instruments will ever be invented to exhibit the influx of power by prayer, the formation of destroying elements by the very energy of the pursuit of success, the steady destruction of un-Christlike forms and the transformation of the beast-form to the Christ-form by the power and the leading of Christ, I do not know. That they are facts open to men to find out for themselves, I have no hesitation to assert.

October, 1916. K. CHANDY.

PROGRESS IN CO-OPERATION AND UNION IN MISSION WORK IN CHINA

Co-ordinating Work of the Same Society

CO-OPERATIVE and union efforts are developing in China along four distinct lines. *The first of these is co-operation between different missionary societies.* One of the most notable changes of the last decade has been the movement to co-ordinate the work of different *missions* or *conferences* of the same society. Until very recently the missions of most of the larger societies carrying on work in China were almost wholly independent of one another. The missionaries of these different missions met rarely, if ever, for mutual consultation, they adopted no common principles or policies to guide them in their work, and transfers of workers from one mission to another were very infrequent, if not unheard of. The home boards, thousands of miles away, supplied the only tangible bond between them.

The situation is now rapidly changing. In 1910 the American Presbyterian Mission (North) and the London Missionary Society organized Advisory Councils, composed of representatives of each of their missions. These meet once a year to consider the entire work of the societies in China, and a chairman or secretary serves as a link between the missions during the rest of the year. Since 1910, societies such as the American Church Mission, the (English) Baptist Missionary Society, the American Baptist Foreign Missionary Society, the American Board of Commissioners for Foreign Missions, and a number of others have taken action with a view to securing the same general end, though the method of attaining it will no doubt be found to be somewhat different in each case. The movement is a hopeful one. It gives greater solidarity to the work of the larger societies; it is making available for each of the missions of the same society the experience gained by the others, and tends to greater efficiency.

Union in Higher Educational Work

Even more marked than the drawing together of the workers of the same society is the tendency for different societies to unite in carrying on certain forms of missionary activity. The most striking illustration of this is in the field of higher education. Most of the Christian universities in China, and a number of the arts, theological and medical colleges, Bible and normal schools, and a few middle or high schools, are union institutions. Until the China Christian Educational Association, or some other organization, affords a standard by which it is possible to determine how many of the colleges are doing "university college" work, it is not possible

to say exactly what proportion of the higher educational work in the arts and sciences is done in union institutions, but the proportion is certainly a large one. These union institutions represent a variety of forms of organization, of which the following may be taken as typical: (*a*) The University of Nanking; (*b*) the West China Union University; (*c*) the North China Educational Union;[1] (*d*) the Shanghai Baptist College; (*e*) Yale in China; (*f*) the Canton Christian College.

Co-operation in Supervision of Elementary Education

Union efforts in educational work centre largely in the higher branches. It is generally agreed that in the elementary stages the same advantages are not to be derived from union as in the higher branches. A certain degree of co-operation between different societies is, nevertheless, found to be not only desirable, but almost necessary, if the standard of instruction in elementary schools is to be raised and maintained at a higher level. The West China Educational Union has for some years had the services of a full-time field secretary, with a view to improving the quality of the work done in the elementary schools of all the missions in Szechwan Province. The results have been most encouraging. The East China Educational Union has made some progress along the same line, and the Advisory Council of the China Christian Educational Association, at its last annual meeting, called attention to the need of full-time workers being allocated to the supervision of elementary schools in each of the eight district educational associations.

Union in Evangelistic Effort

The past few years have also shown that union efforts are as desirable in certain forms of direct evangelistic work as in the forms of educational work just referred to. The work of the Student Volunteer Movement, in appealing to students to devote their lives to the work of the ministry, the great evangelistic campaigns for students and gentry, the plans for province-wide evangelization in Fukien, Honan, and Manchuria, the simultaneous observance of the Week of Evangelism—have all shown both the possibility and the value of such united efforts.

Training Schools for Missionaries

Another instance of successful co-operative work is to be found in the establishment on a permanent basis of training schools for young missionaries at Peking and Nanking, and of smaller schools at a number of other places. Although these schools are still in their infancy, they are proving most useful and there is every reason to expect that they will gain rapidly

[1] The nature of this union has recently been changed, and its several institutions have become a part of the new Peking University, which follows in the main the form of organization of the West China Union University.

in popularity and in influence. They will not only help train the coming generation of missionaries more effectively for their work, but will be a permanent factor in drawing the workers of different nationalities and denominations more closely together, and will thus prove a direct influence toward closer co-operation and union.

Other Forms of Co-operation

These are but a few of many forms of work in which co-operation between the different societies has been found helpful. The Young Men's and the Young Women's Christian Associations are showing most convincingly how to reach those elements of the community for which they are primarily organized, and, located as they are in the larger cities, where several missionary societies are generally at work, they are a constant demonstration of the practical value of co-operation.

Such advisory bodies as the China Continuation Committee, the China Christian Educational Association, the provincial and local associations of missionaries and Chinese Christians, are all in a greater or lesser degree binding together the members of different churches and societies, and creating an atmosphere of sympathy and mutual understanding which is essential to the progress of the work.

Movement a Recent One

A glance at the dates at which many of these union organizations were begun shows how recent the development really is. The dates of organization of a few of the union institutions of higher learning is given herewith: Moukden Arts College and Medical School, 1902; Shantung Christian University, 1904; Shanghai Baptist College, 1906; North China Educational Union, 1907; West China Union University, 1910; Union Lutheran Seminary, 1912; School of Theology, Nanking, 1911; Foochow Union University, 1916; Union Theological College, Canton, 1914.

Out of a total of nearly sixty union educational institutions reported to the China Continuation Committee, the great majority have been organized in the last fifteen years. The Union Training Schools for new missionaries at Nanking, Peking, Kikungshan, Canton and Chengtu have been started since 1913. Of the schools for missionaries' children under union management, at Chengtu, Nanking, Shanghai, Kikungshan, Tungchow and Kuling, that at Chengtu was the first to be established, in 1909. The China Sunday School Union, which has had such a rapid growth, was only organized in 1907. The Young Men's Christian Association has nearly trebled its foreign staff and increased its Chinese secretarial staff nearly tenfold in the last ten years. The Young Women's Christian Association began its work in 1905, and its growth has been most rapid within the last few years. The interdenominational organizations, such as the China Christian Educational Association, and the China Medical Missionary

Association, have been greatly stimulated in their work since the conferences of 1913, which gave birth to the China Continuation Committee. The summer resorts at Peitaiho (Chihli), Kuling (Kiangsi), Kikungshan (Honan), Mokanshan (Chekiang), Kuliang (Fukien), and a number of others less well known, have all been either opened or largely developed in the last fifteen years.

Union of Churches

A second line in which much progress in co-operation has been made in recent years is the drawing together of different Protestant Churches. The Centenary Conference put itself on record as favouring efforts to secure closer union between the Christian forces in China along two distinct lines. It advocated, on the one hand, the organization of national denominational churches, and, on the other, the formation of interdenominational federations of churches. The movements already described give some idea of the type and the extent of inter-mission developments that have taken place. Provincial Federation Councils were organized in many of the provinces. Most of them were short-lived and have ceased to function. Those that have continued have been influential chiefly in fostering good will and mutual understanding; they have contributed comparatively little to the actual carrying on of united work, or to the organization of the union movements already described.

Formation of National Churches

Considerable progress has been made in drawing more closely together churches of the same ecclesiastical family. The movement to bring this about began with the Presbyterian Churches about twenty years ago. It has now so far advanced that all Presbyterian Churches are united under the name, The Presbyterian Churches in China. No national organization has, however, as yet been formed, though negotiations are under way looking to the establishment in the near future of a General Assembly. The Anglican Churches have formed a General Synod for all China, thus bringing together in one national church organization the churches connected with the Church Missionary Society, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, the Society for the Propagation of the Gospel in Foreign Parts, and the Missionary Society of the Church of England in Canada. Churches of several other denominational groups are taking steps looking to closer federation or to organic union. These include not only some of the Methodist and Lutheran Churches, but Congregational and Baptist Churches as well.

Chinese Desire for Church Union

The Chinese who were members of sectional and national conferences in 1913 expressed their earnest desire for church

union. They expressed also their fears lest Western denominationalism be perpetuated in China. They showed that they recognized clearly many of the difficulties that will be involved in securing one Church of Christ in China, but voiced their strong conviction that some way can be found by which they shall be able to express in their church organizations the unity of spirit which they feel. A number of churches, calling them selves by the name, "The Chinese Christian Church," have been formed by the Chinese in recent years. They are not connected with any denominational organizations, although served by pastors ordained in one or other of the denominations. In the summer of 1916 an informal conference was held by representatives of several of these independent churches, looking to some form of closer federation. The leaders in the movement are aware of the difficulties involved in linking these churches together without seeming merely to add another to the already large number of denominations. They are prepared to move slowly, but are convinced that some way can and must be found to express in their church organizations their conviction of the unity of Protestant Christians.

Local Union Churches

A number of attempts have been made, both by missionaries and by Chinese, to bring together in one Church the members of churches of different ecclesiastical families. They have, however, as yet resulted in the formation of no large or important union. The (English) Baptists and (American) Presbyterian Churches in Tsinan united some years ago in the formation of one Church, but the union includes only the churches in Tsinanfu City, and not those established by these two societies in the province. Several other attempts of a similar nature and some on a larger scale have been made in recent years, notably the proposed union of the Presbyterian and Congregational Churches in South Fukien, and the endeavour to form one Church for the whole of Szechwan province.

What of the Future?

Many missionaries sympathize with the strong desire of Chinese Christian leaders for some sort of organic union between the churches of different denominations. They are studying similar attempts being made elsewhere, and at this writing some of the leaders in both the Presbyterian and the Congregational churches are questioning whether the time has not come to discuss the possibility of closer union between these two bodies in China. Other missionaries are convinced that any movement looking to union on the mission field of churches of different denominational groups is fraught with dangers that outweigh any possible advantages that may result therefrom.

Closer Relations Between Home Base and Field

A third and extremely important development of recent years in its bearing on mission work in China is the pro-

gress that has been made in securing closer co-ordination between mission societies at the home base and those on the field. There is a great deal of difference in the liberty allowed missionaries by their home authorities in the matter of co-operation with other societies or churches. Certain churches and societies permit very large liberty of action; others reserve in the hands of the home church or of the home board, decisions on all important matters of mission as well as of church policy.

Division of Authority Between Board and Mission

The China Inland Mission is the freest of the larger societies in these lines, inasmuch as its head office is in China. No body in Europe or America exercises any control over it.

The whole question of the relative powers that should be vested in the home board and in the administrative body on the field is one that has been, and still is, under discussion in a number of societies. The past years have shown a definite gain in reaching a closer understanding of the problem. The mission boards are recognizing that there are distinct advantages in giving larger administrative powers to the field authorities. The subject needs to be gone into more fully, and definite principles need to be reached as to the most advantageous division of authority between the home board and the missions.

Board Secretaries' Conferences

Annual conferences of secretaries of the different foreign mission boards in North America have been held ever since 1894. These have served as a link between the societies, and have greatly influenced the work they have done. Similar conferences have in recent years been organized in Great Britain and on the Continent. At these gatherings, each year, certain important aspects of mission work are discussed. The meetings serve as a clearing house of opinions, and both help to shape and to formulate the ideas of the members of the conferences. As most of the members are secretaries of the missionary societies, the ideas expressed in the conferences exert considerable influence in shaping the development of the work of the different societies.

These annual conferences now have standing committees, to which *ad interim* business is entrusted. In North America the standing committee has recently become incorporated, enabling it to solicit and distribute funds and to hold property. It has an annual income of G. $75,000.00. Alongside of these conferences of board secretaries are other organizations, such as the Continuation Committee of the World Missionary Conference, the Boards of Missionary Preparation, the Student Volunteer Movement, and others.

Inter-Mission Committees on the Field

All of these organizations deal with questions that vitally affect the field, and their existence logically involved the creation of similar organizations on the field, through which an expression of missionary opinion could be obtained, if missionaries and leaders are to have anything to say in regard to the control of the work on the field. The formation of such bodies in Asia was the largest outcome of Dr. Mott's tour in 1912-13. The past four years have shown the great advantage of the existence of these national advisory organizations in China, India and Japan. They form a natural link between the Board Secretaries' Conferences, the Edinburgh Continuation Committee and its Special Committees, on the one hand, and the missionaries and Christians of the country on the other. Their advice is being increasingly sought by the home authorities in regard to matters on which they desire to secure the opinion of workers of different missions and churches.

International and Inter-racial Co-operation

There is another aspect of the movement for closer co-operation in which, notwithstanding the war, progress has been made in recent years, namely, the closer drawing together of workers of different nationalities and races. Amongst the agencies that have tended to bring this about are international societies, such as the China Inland Mission, the Literature and Tract Societies, advisory committees, such as the China Continuation Committee, the China Christian Educational Association, the China Medical Missionary Association, etc., and the summer resorts. Moreover, several of the higher educational institutions are international, as well as inter-denominational, and on their faculties and boards of control members of different nationalities are working side by side. Such co-operation is not without its difficulties, and these have naturally been accentuated during the past two or three years. Nevertheless, distinct progress is being made, and one cannot but feel that the international character of missionary work is one of its greatest assets. The fact that men and women of so many different nations, with such different ideals and characteristics, have come to China out of loyalty to the same Lord, and are working together with such a large degree of sympathy and of practical co-operation, and that they are united in so many different organizations and institutions, is in itself a strong testimony to the truth of Christianity.

Closer Relations Between Chinese and Foreigners

No aspect of the movement for closer co-operation and union gives cause for greater gratitude than that of the better understanding between the Chinese Christian leaders and the missionary body. A few years ago there was danger of serious misunderstanding between them. The 1913 conferences did much to clear the atmosphere. They gave the Chinese a new standing in missionary gatherings and the discussion of

missionary as well as church problems. They led the missionaries to recognize that there is in the Church a leadership that they can trust, and they convinced the Chinese that the missionaries desire their co-operation in dealing with the largest questions of mission as well as of church policy.

Chinese Participation in Mission Administration

There has been a notable change in the past few years in the attitude of the missions toward Chinese participation in the management of mission as distinct from church matters. The London Missionary Society has appointed a Chinese Advisory Council, which corresponds to, and meets at the same time as, its foreign Advisory Council. The Shantung Mission of the American Presbyterian Church has given to the Chinese Church equal control with the mission in the direction of its evangelistic and educational work, and other missions of the same society, with well-trained Chinese leadership, are following the example which Shantung has set. Chinese are serving increasingly on the boards of control of higher missionary educational institutions. In at least one instance a Chinese has, within the past two years, been offered the presidency of a union mission college, and in another a Chinese has been the acting-president during the absence on furlough of the president.

These are but a few of many examples that might be quoted, showing that the missions are coming increasingly to recognize the advantage of placing larger responsibility on their Chinese colleagues. The Chinese recognize the trust that is being placed in them and are desirous of proving worthy of it. Their closer fellowship with missionaries in recent years in discussing large matters of mission policy has given them a new sense of their need of the missionaries, and they look forward to a period of closer co-operation with them. The relations between them have never been better. The maintenance of similar relations in the future will depend, on the one hand, on the willingness of missionaries to take risks in trusting the leadership of the Chinese, and in paying whatever it may cost to hold their confidence and love; and, on the other hand, a frank recognition on the part of the Chinese of certain gifts of spiritual and intellectual leadership that missionaries possess and that the Chinese Church needs even more than it does the large financial assistance that is being given each year.

Union Has Come to Stay

The above instances will suffice to show that the movements for co-operation and union are growing both in number and in influence, notwithstanding certain dangers, and the fact that a good many difficulties will have to be solved. These movements have come to stay. They are a part of the stage of the missionary work upon which we have entered. The causes that have contributed to their growth are still

operative, and some are bound to be more strongly felt in the future than in the past. The magnitude of the missionary task in China is only beginning to be understood. A comprehensive missionary survey is being called for. It is certain to emphasize the necessity of harbouring to the utmost the resources of the Church, and this will more and more involve working to a common plan. It will no doubt prove convincingly that all overlapping and all waste is a failure in stewardship, and means delay in the accomplishment of the task that God has committed to the Church.

E. C. LOBENSTINE.

INDIAN MUSIC

THERE is hardly any branch of science which can claim greater antiquity and remoteness of origin than eastern music. A number of theories have been advanced as regards its origin, which more or less are based upon myth, yet are not devoid of interest. According to one school of thought it was founded by Moses through inspiration. Others attribute its origin to the well-known Greek philosopher, Pythagoras, who is supposed to have invented a one-stringed instrument, called the "Monochord," which is used in measuring the musical intervals. Upon these relations he built his celebrated doctrine of music of the spheres, that is, that the heavenly bodies composing our solar system emit the notes of the scale in the course of their rotations. Another most popular theory is that the Phœnix, a fabulous bird in Arabia, when it feels the advanced chill of age, builds its own funeral urn. It is supposed to possess seven holes in its beak, and, before setting fire to its pyre, bewails its end, the sound which thus comes out of the holes being said to represent the seven notes.

There are seven notes in the Indian Gamut (or Stayi), known as the seven Svaras. Their names, beginning from the lowest, are: Shadja, Rishabha, Gandhara, Madhyama, Panchama, Dhaivata, Nishadha. For abbreviation they are called, sa, re, ga, ma, pa, dha, ni. Shadja, or Kharija as known in the Punjab, and Panchama, in modern Indian music, are regarded as fixed notes, while the others become sharpened or flattened according to the scale, so that each of these notes has a certain number of variations called Vikrits. These variations, along with the stationary Kharij and Panchama, are called the Shurtis. The word, Shurti, really refers to the intervals into which the octave was originally divided. According to ancient Hindu musicians and some modern exponents, the number of these is twenty-two. Another school asserts that in modern Hindu music there are only twelve Shurtis. There has been a good deal of discussion of late as regards the utility of these Shurtis, and the modern school of thought in India maintains that only twelve semitones are in common use, and that the hair-breadth distinctions such as these Shurtis are supposed to possess do not exist or are negligible. Each of the seven above-mentioned notes is supposed to represent the sound of some bird or animal, each a deity, each a planet, each a season, and each the age of the singer. The following table will explain:—

Note	Deity	Planet	Season	Age	The Bird or Animal
Sa	Agni	Moon	All seasons	70	Cry of a peacock
Re	Brahma	Mercury	Hot season	60	Lowing of an ox
Ga	Saraswati	Venus	,, ,,	50	Bleating of a goat
Ma	Mahadeva	Sun	Rainy season	40	Jackal's cry
Pa	Lakshmi	Mars	,, ,,	30	Kokilla
Dha	Ganesh	Jupiter	Cold weather	20	Neighing of a horse
Ni	Surya	Saturn	,, ,,	10	Trumpeting of an elephant

The octave is called Stayi. There are three of these, known as the Mandra, Madhya and Tara. The Mandra is the lowest octave—that of the fourth and the third strings of the violin; Madh, the middle octave—that of the second and first strings so far as the Panchama; Tar is the octave; above that there is nothing in Indian music corresponding exactly to the scales of western music, but the Janaka *ragas* take their place. These are really modes based upon alterations in the intervals between the various notes of the octave, somewhat similar to the western major and minor modes. The primary ragas are found by the different permutations of these various notes. There are six chief ragas, called Bhairun, Malkus, Deapak, Siri, Megha and Hindola. The rest are all offshoots, and are called raganis. Every raga has six or more raganis, known as the wives of the raga, and then they both have their issues, they beget eight sons, and each of them in turn has again a wife, so, in this way, every raga has twenty-one sub-divisions. Some of the ragas and raganis have five notes, and are called Udo, others having six notes are known as Khado; and the rest, having seven notes, are known as Sampuran. There can be no raga or ragani of less than five notes or more than seven notes. In every raga there is one note which is called the chief note, which, in other words, is the very life and soul of that particular raga, and is known as Vadi. It has another note also, which is called Samvadi. In other words, Vadi is like the king of a dominion, Samvadi its chief minister, Vavadi its noble, and Unovadi an alien (a note which is calculated to mar the delicacy of a raga or ragani).

There are four schools of Hindu music; each has its own number of ragas, raganis and putra and bharjas (daughters-in-law).

MUTT	RAGA	RAGANI	PUTRAS	BHARJAS
1	Kali Nath	6	36	80
2	Siva	6	36	80
3	Bharat	6	30	88
4	Hanuman	6	30	88

The last one of these Mutts is in vogue in Upper India.

There are certain styles and methods of later growth which have been initiated into Indian music. For example, Dhrupad was invented by Raja Man of Gwalior. It is always sung to Chartal, and as a rule it makes a very good impression. Khial was invented by a famous Muhammadan musician, Sultan Husain Sharqi, of Jaunpur. It was modified by Sada Rang, a well-known court-singer of Muhammad Shah, Emperor of Delhi. He has also added much to the science by his own researches.

Tappa. It was originally sung by the camel and mule drivers of the Panjab in reciting the amorous adventures of Hir and Ranjha.

Shori. The singer of the court of Asaf-ud-Daula of Oudh converted these ditties into a reformed and better form of singing.

All the ragas and raganis, putras, and bharjas are named after their composers or after their countries. They have fixed seasons of the year and hours of the day when only they can be sung or played, and then they make a better impression than when they are sung out of these time limits. Some raganis are supposed to possess particular attributes, as Megh-Malhar, which is supposed to produce rain. Todi is capable of attracting snakes and serpents. Deapak can bring about conflagration, and on account of this superstition it has become extinct. Here follows a list of raganis named after deities and countries:

(*a*) Bhairvi, Bhin, Gauri, Lalita. All these are the names of deities worshipped in the South.

(*b*) Names of raganis after localities: Purabi, Multani, Bhopali, Puria, Naipali, Bengali, and Talang (name given in ancient times to Madras Presidency).

Besides this, many ragas and raganis appeal to certain moods and emotions, and inspire the mind with varied feelings; as, for instance, Handol. This is supposed to emanate from the mouth of Mahadeva. He resembles Krishna in his handol (cradle). In this raga Shiva is represented in his amorous mood, or as the god of life. The sweet raganis Ram Kali, Deosak, Lalita, Balawal, Patmanjri are supposed to be his wives. Its season is March and April. It is sung or played to produce on the mind of the hearers all the vigour and freshness of spring.

Later researches have shown that the number of these ragas and raganis, which is supposed to be 484, is capable of expansion and amounts almost to infinity.

The following table will show how they can be divided into nine parts.

ASCENDING	DESCENDING.		
Sampuran	Sampuran.	7-7	1.
Sampuran	Khado.	7-6	6.
Sampuran	Udo.	7-5	15.
Khado	Sampuran.	6-7	6.
Khado	Khado.	6-6	36.
Khado	Udo.	6-5	90.
Udo	Sampuran.	5-7	15.
Udo	Khado.	5-6	90.
Udo	Udo.	5-5	225.
		Total	484.

The above-mentioned number is only the outcome of the permutation of seven notes. Since the scale has twelve notes and they can be divided into 72 gamuts, the number of ragas and raganis would be 34,848, and if similarly we add those quarter notes known as Shurtis the number will go to infinity.

K. L. RALLIA RAM.

N.B.—For some of the points discussed in this paper I am indebted to a learned treatise on the subject, entitled *Indian Music*, by Hon. R. B. Pt. Sheo Narain Shamim, Advocate, Chief Court, Panjab.

AN ADDRESS AT THE OPENING OF THE MARINE LINES HUT IN BOMBAY

"YOUR EXCELLENCY, SIR NARAYAN CHANDAVARKAR, LADIES AND GENTLEMEN:—

"I consider it a special privilege to be allowed to say a few words on behalf of our National Council in this hut, which is designed for serving the Indian troops. It may not be known, my Lord, that the needs of the Indian troops have been a special concern of our National Council from the commencement of the war. Our war work was started by the sending of secretaries to France in the early months of the war. They were sent exclusively for serving the Indian troops, because the service to the British troops had already been undertaken by the English National Council in the magnificent way which is now so well-known throughout the world. When the Indian troops were withdrawn in large numbers from France, we also followed those troops to Salonika, Gallipoli, Egypt, and East Africa, leaving only a small quota of secretaries in France to serve the Indian Cavalry, which is still in that country. Later on, when we developed work for British troops in East Africa it was done at the special request of the military authorities there. It was only in Mesopotamia that, on our own initiative, we undertook to serve both British and Indian troops. In India, of course, we have always thought it our privilege to serve both wings. When I say this I should not be understood to imply that we are unwilling to serve the British troops. We are proud to do so. The point I wish to make now is that we have always considered that service to Indian troops is one of our primary duties as an organisation.

"My Lord, it may not be widely known that we have endeavoured to do all that we can for our brethren who are languishing as prisoners in Germany. Mr. A. C. Harte prevailed on the authorities at Berlin to collect the scattered Indian prisoners from different places to the same encampment, and obtained permission for supplying them with comforts. Since that time, for many months we sent them regular supplies of such Indian comforts as mustard oil, curry powder and tea. It was only when America entered the lists that we found it difficult to continue the supplies, and had to stop in the hope that satisfactory arrangements might be made through Copenhagen or Geneva.

"As an Indian, I feel myself deeply touched by the peculiarity of a situation like this. This whole matter of Indian mothers giving their sons for the battle of freedom with a European power in which the British Empire is engaged is most pregnant with significance. We have been content hitherto to reckon that our place in the British Empire meant

certain great possibilities and certain great privileges. We realised that in a few centuries of Pax Brittanica, under the thoroughly sportsmanlike statesmanship of Britain and the influence of western culture, which is becoming available to an increasingly larger number of our people, our long-delayed problems should be worked out and India would come to her own, and go forward normally to that place in the world which her history seems to indicate. We reckon that our interests are, therefore, bound up with that of the British Empire, and the loyalty we evinced was on the score of such a feeling, which may be classed as one of higher selfishness. But as events have developed, it seems to me, Sir, to be more and more clear that India has to reckon not only on the privilege but also on the responsibility of the British Empire. We are coming to realise that the forces against which our Empire is engaged stand for ideals which are in every sense radically opposed to the spirit of India. Speaking of the imperial ideal for which German statesmanship stands, a great student of politics writes as follows:—

"'Such an Empire is not a commonwealth or community of citizens, it is not even an autocracy of the familiar type It is something different and more sinister: a military and economic unit; a barracks and a plantation; an area in which the normal concerns and functions of government and social life are subordinated to the demands and requirements of an economic and military General Staff. In peace its inhabitants are no more than a "labour-force"; in war they are simply "man-power." If it survives the present war and is allowed to be consolidated in the future peace, it will rivet tyranny for yet another generation upon the peoples of Central Europe and Nearer Asia, and make ready, slowly perhaps but inevitably, as its resources develop and a new crop of soldiers grow to manhood, for yet another trial of strength between militarism and the forces of liberty and justice.'

"If this is at all an accurate estimate of things, our Empire is confronted by an ideal which deliberately ignores the spiritual in man. If India were altogether outside the British Empire she could not be true to the peculiar traditions that she has inherited from a hoary past, if she did not immediately range herself with the British Empire in the struggle that is now proceeding. But it is not only in the field of arms and in the period of war that the conflict is to be waged, and in God's own Providence we have been called to a full membership in the household of the British Empire. It behoves us, therefore, to realise fully what amounts to our responsibility within the Empire and to the outside world and to the world as a whole, on that great platform which that Empire furnishes to us. It seems to me, Sir, that the constructive politics of India will gain enormously by relating them to a perspective which can only be furnished by a realisation of the responsibilities which appear to be clearly indicated by this world conflict. It is, therefore, in a special sense, of great value to us that, in a sphere which is eminently one of action and service, the Indian Y.M.C.A. should be thus engaged in contributing its share to the great enterprise."

K. T. PAUL.

EDITORIALS

We are glad to pass on to our readers a greeting which has recently come from Lord Kinnaird, for many years chairman of the English National Council, to whose long, constant and deep interest in the English Associations is largely due their present strength and successful work. In a letter to Mr. K. J. Saunders, Lord Kinnaird writes:

"It is a great pleasure to me, in reading the Indian Y.M.C.A. magazine, to learn of the splendid work the Indian National Council are doing to help our men in Mesopotamia, India and East Africa.

"I am sure our soldiers greatly appreciate what is being done for them, and all Y.M.C.A. workers rejoice that such an opportunity has been so well utilized, and that at home and abroad the Y.M.C.A is now known as the friend of all our soldiers and sailors."

* * * * *

Early in September the headquarters of the National Council were established at 5, Russell Street, Calcutta, where we hope they will remain for years to come. The acquirement of this property, the old episcopal residence of Bishop Heber and other bishops of Calcutta, was made possible by friends in Toronto, and will add greatly to the facility with which the work of the National Council can be carried on. The building is old and was not originally meant for office purposes, but it is very roomy and is pleasantly located on a quiet street. A delightful, large compound adds greatly to the attractiveness of the property.

All correspondence with the National Council or its secretaries, and with the Association Press, should be directed hereafter to 5, Russell Street.

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As a result of the action of the secretaries at the Matheran Conference last April, there has now been definitely constituted the "Secretaries Mutual Assurance Alliance," open to all regular, full-time paid secretaries of Associations in India and Ceylon. Membership dues are Rs. 10-8-0 payable upon application for enrolment, and subsequent assessments of Rs. 10-8-0 each, payable within sixty days of receipt of notice of the death of any member of the Alliance. Of each assessment Rs. 10 is available, in toto, for the beneficiary of the next secretary to die; the extra annas eight is reserved for printing, postage, and other incidental expenses. The Alliance is administered by a managing committee, consisting of five members, in addition to a secretary and a treasurer, who are members, *ex officio*, of the managing committee. All are elected at the annual Secretaries' Conference.

The secretary is Mr. A. L. Miller and the treasurer Mr. B. L. Rallia Ram, both of the Lahore Association. It is hoped

that a very large proportion of our eligible secretaries will join, and thus help to " bear one another's burdens."

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Dr. J. H. Moulton's friends in India will be glad to hear that he completed his new book on Zoroastrianism before he sailed. The autograph went down in the steamer, but type-written copies had been prepared, and one of these, despatched to his brother in England in advance, arrived in safety. He had completed the MS. to the last correction: so that it has been possible to send it to the press without delay. Mr. Milford, of the Oxford Press, gladly accepted it and will push it through.

Whoever has attempted to get a clear conception of the Zoroastrian faith and its history must have been struck with the need for a clear, trustworthy monograph on the subject. Many learned works have been written on it, and the chief documents have been not only published but translated into English, but there is no book that offers the ordinary intelligent reader a comprehensible and satisfactory account of the religion. It is rather an extraordinary circumstance that the British Empire should contain the great bulk of modern Zoroastrians, and yet that no Englishman should have produced a standard manual on the subject. When Dr. Moulton's book appears, it will be found to meet this need most admirably.

But we want not only to understand the rise and the history of a great religion, but to form some estimate of its value. Dr. Moulton's brilliant volume does us this service also; for, in his own frank sympathetic way, he sets the religion of the Parsees alongside Christianity, and tells us how to think of it. He has formed a very high estimate indeed of the religion as taught by Zarathushtra himself, but he holds that the Magi, while they faithfully preserved the precious documents of the original faith, greatly weakened and injured it by the numerous additions they made to its teaching and the peculiar customs which they introduced. From this point of view the name which Dr. Moulton has given to his volume, *The Treasure of the Magi*, is most apt and suggestive. J. N. F.

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A most attractive eighteen-page booklet, entitled *Queen Mary's Technical School for Disabled Indian Soldiers*, has been issued by the Executive Committee of Queen Mary's Institute for Wounded Soldiers, in Bombay. The Technical School has been established through the efforts of Her Excellency Lady Willingdon, C.I., and is maintained by a monthly subscription from the Women's Branch of the Bombay Presidency War and Relief Fund, by large donations from the Western India Turf Club, and the Bombay Presidency Branch of the Imperial Indian Relief Fund. It is hoped that the Ruling Princes and Chiefs of India and the public will also help to support the school. Established in a large, indeed a palatial,

building at Byculla, it receives soldiers and followers of the Indian army of all ranks and classes, who have been disabled on war service or pensioned as unfit for further service, and provides instruction in tailoring, agriculture, knitting, oil engine driving, carpentering, poultry farming, motor car driving, artificial flowers, elementary engineering, fitting and turning, electric motors, etc. A machine shop will also be ready shortly.

It is desired to have these facilities known and used by men from all parts of India, and any of our readers who know of such men should by all means bring the school to their attention. Application to join should be made to the Superintendent, Queen Mary's Technical School, Byculla, Bombay. If a man joins from up-country he is provided with a return railway ticket and travelling expenses.

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The three Missionary Fellowships offered by Union Theological Seminary, New York, concerning which announcement was made in these columns a few months ago, have been awarded to the Rev. S. Tajima, of Tokyo, Japan; the Rev. Harrison K. Wright, of Ningpo, China; and the Rev. William C. Kerr, of Korea. The appointments for 1918-19 will be made about January 1st, 1918.

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The Commission appointed by the American Episcopal Church to invite all Christian communions throughout the world to unite in arranging a World Conference on Faith and Order, requests all who have been baptized into the name of Christ to begin to prepare now for the observance of the eight days, beginning with January 18 through January 25, 1918 (January 5-12 in the calendar of the Holy Orthodox Eastern Churches), as a season for special prayer for the reunion of Christendom and for the blessing and guidance of all efforts for that end, including especially the attempt to be made in the World Conference on Faith and Order to bring Christians to such an understanding and appreciation of each other that the way may be open for increased effort in the way of constructive work for reunion. Copies of a manual of prayer for unity will be sent, on application to the secretary, Robert H. Gardiner, Esq., P. O. Box 436, City of Gardiner, Maine, U. S. A.

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Our contributors for this number are as follows:

K. J. Saunders, M.A., formerly student secretary for Rangoon and one of the literary secretaries of the National Council, is now connected with the work of the English National Council at the London headquarters, helping in many ways with the war work, the training of secretaries, and acting as secretary for the Foreign Department of the Council.

P. Chenchiah, B.A., M.L., is a Vakil of the High Court, Madras.

K. Chandy, whose previous contributions to the *Young Men of India* many of our readers well remember, is Registrar of Co-operative Societies in the Mysore State.

Rev. E. C. Lobenstine is one of the secretaries of the China Continuation Committee.

K. L. Rallia Ram is headmaster of the Presbyterian Mission High School, Rang Mahal, Lahore.

K. T. Paul, B.A., L.T., is, as all our readers know, National General Secretary of the Y.M.C.A. of India and Ceylon.

Mrs. Wm. Jessop is the wife of a former secretary in Calcutta, now General Secretary in Egypt.

ARMY DEPARTMENT

IN INDIA

Sandstorms followed by heavy rains marked the last days of the Association service with the Waziristan Field Force.

Waziristan

At Bannu a regular sea of mud and water made the tents quite uninhabitable, so that the institute and supper-bar had to be transferred to an old stable until the tents could dry out; other centres suffered similarly. In spite of ten inches of mud over everything, a "roaring business" was done among both the Indian and British troops. On the final day at Mari Indus, Mr. Sherman served eighty dozens of eggs and 225 loaves, which were cut in half for

THE NATIONAL ARMY SECRETARY AND HIS BODYGUARD ON THE WAZIRISTAN FRONTIER

sandwiches. The eggs were limited to two per man, so every one of the 550 men passing through had some.

The best evidence of appreciation of the work at Bannu, Tank, Kalabagh and Mari Indus, where Secretaries Harlow, Benjamin, Sherman, Roy, Ostergen and Hatch worked almost night and day, in intense heat, was the way in which the men, both British and Indian, availed themselves of the various features. The Indians came in crowds to the open-air lantern and cinema shows. "Indian officers chase us all day to find what the 'tamasha to-night' is to be." At Mari Indus the Officer Commanding Indian troops interpreted; at the strictly British events every man, including officers, attended and took part, regardless of the nature of the event, religious or otherwise.

Many kind words were said by both officers and men. At Bannu the General Staff Officer thanked Mr. Benjamin "for what the Y.M.C.A. was able to do for the men up here." And Brigadier-General Drew wrote as follows to Mr. Sherman: "Before you leave the Waziristan Field Force I should like to place on record how much the services of the Y.M.C.A. coffee-shops at Kalabagh and Mari Indus have been appreciated by the troops at those places, and also by those passing through during the dispersal." That the appreciation was not all on one side is shown by the following, by one of the secretaries, to the national army secretary: "I want to thank you for the wonderful privilege of being able to come up here. It has been the privilege of a life time, and I have enjoyed it all so much. . . . I have come to love these beautiful mountains and this grand old river here at Mari Indus and Kalabagh, in spite of the heat and flies and sand storms, and other discomforts."

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Bombay Army Huts

Lord Willingdon opened the two new Huts in Bombay during the latter part of August. The large Hut on the Cooperage is designed specially to meet the needs of British soldiers and sailors (combatant troops) passing through the city in large numbers month by month on service. It is equipped to accommodate 350 men, and has a large stage, two useful dressing rooms, and a commodious auditorium. There is ample provision for letter-writing, reading and indoor games. A full-sized cinema (Pathe's Standard) has been provided, and three times a week cinema entertainments are given free of charge to all soldiers and sailors in uniform. Writing material in abundance is supplied free, there is a fairly well-stocked library, and a regular supply of up-to-date papers and periodicals. Good popular concerts are provided week by week, free to all. There are two full-size football fields near the Hut, under the supervision of the Association Physical Director, who supplies the various teams with cricket and football kit, except in cases where detachments or companies have their own clubs. Provision is made for daily recreation, and usually between five p.m. and dusk the athletic grounds are fully occupied.

The Red Triangle attached to this hut measures sixteen feet from base to apex.

At the Marine Lines a similar Hut has been constructed for the use of Indian troops. It is somewhat larger than the other, having accommodation for 500. As at the Cooperage, facilities for games, letter-writing, etc., are provided free. There is a full-sized cinema, and three shows are given each week free to all Indian troops. Letters are written and despatched for sepoys who cannot write their own. Sir Narayan Chandavarkar and a committee of Indian and European gentlemen, and officers of the Indian Convalescent Camp and Depot, are keenly interested in the work in this Hut and at

the Marine Lines War Hospital close by. An experienced Indian secretary of the Y.M.C.A. staff carries on the work.

The Western India Turf Club recently gave a donation of Rs. 30,000 to the work of the Y.M.C.A., in appreciation of its Army work; a large part of this was used for wiring and lighting the camp at Marine Lines with electricity, and making various improvements to the sepoys' huts. A bazaar, for the convenience of the Indian troops, where clean, wholesome refreshments, sweetmeats, etc., may be purchased, instead of leaving the sepoy to the mercy of hawkers, with their questionable "goodies," has been erected from this fund.

A very large work is carried on among troops in Bombay; every evening there are from six to eight concerts, lectures, cinema shows, etc.

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Connaught Institute

In the latter part of August, the Connaught Institute, in Poona, was re-opened, after considerable improvements had been made by a committee of ladies, under the presidency of Mrs. Curtis. Her Excellency Lady Willingdon very kindly secured the extra funds necessary. The whole building was repaired and re-

THE SUPPER BAR, CONNAUGHT INSTITUTE

painted, the supper bar arrangements improved, the sitting-room furnished with comfortable lounges, easy-chairs, writing tables, reading desks and book cases. A fine library of over 500 volumes was presented by the Women's Branch of the Bombay Presidency War and Relief Fund. The stage also was rebuilt and greatly improved.

On the day of the re-opening a large reception to soldiers at five o'clock was followed by a meeting over which His

Excellency Lord Willingdon, Governor of Bombay, presided, addresses being made by the Hon'ble Surgeon-General R. W. S. Lyons, I.M.S., President of the Poona Board of Directors, by Mrs. Curtis and by His Excellency.

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Risalpur

Seventy-three men attended an informal discussion of "Why Go To Church," led by the Rev. Mr. Jenkin, in the Bible class of the Risalpur Association.

AS THE BOYS BEGIN TO GATHER, RISALPUR

Murree Hills

Professor Peter Ponsonby, M.A., of the Gordon Mission College, Rawalpindi, delivered a series of very interesting lectures during the latter part of July, at Sunny Bank, Barian, Khanspur, and Gharial. One of these lectures, "The Influence of Mission Educational Work," since published in pamphlet form, made a deep impression on all who heard it.

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AMONG THE EXPEDITIONARY FORCES

The largest centre in Mesopotamia was opened more or less by chance. Arrangements had been made to carry on the work with one of the Divisions with which we had had a secretary for the past year, and the secretary had his equipment and stores all ready to transport, but an accident on the line of communications made it impossible for him to get through to

them for at least a fortnight, as the limited transportation which could get through would be needed for rations. So, rather than lose a fortnight, the secretary hastily changed his boxes to a river boat and started for another Division.

The camp was only a spot on the desert, and, until the Red Triangle put in an appearance, life was exceedingly dull and monotonous. Tents were given us, and two secretaries literally worked day and night licking the place into shape. The formal opening was to be on Monday night, but Saturday night they decided to open the canteen for awhile, just to see what would be the best hours. In less than half an hour there was a queue extending over several nullahs and as far as the eye could reach in the twilight. A song service on the next night brought 800 men, and at the opening concert there were 1,500 present. Owing to the predilection of the Tommy not to turn up when he is scheduled for a number on the concert programme, the secretary had a large number of artists, every one of whom turned up. There was not quite two hours before the men had to be back in their tents, and when that time came the concert was only about half through, and half the performers were beginning to feel that they had been "done out" of their turn. But such was not destined to be the case, as the interval, an unusually long one of 48 hours, was announced. Following the interval, over 2,000 men returned for the second part.

RIVER TRAFFIC IN BUSRA

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A Night Among the Y's in Dar-es-Salaam

"To get a glimpse of wild nature in Africa it is necessary to see it at night. The same might be said of the Y.M.C.A. in East Africa. Once the sun goes down the Y. centres become alive with men who represent the British flag in Africa. It was sometimes my duty to make a tour of our different centres around Dar-es-Salaam on my motor bike, and it might prove interesting if I should tell a little of the sights I saw.

Any night, about half-past six, the Central Y.M.C.A. in Dar-es-Salaam resembles a great beehive. The large reading and games room is filled with men playing chess and draughts, over in one corner the ping-pong table is the centre of interest while adepts bat the celluloid ball back and forth. In another, corner other men are busy at two billiard tables. Men are seated at tables reading the latest obtainable reading matter; this may be anywhere from two weeks to two years old, but is the best to be obtained out here. At one end of the room is the tea bar, where men of the Army and Navy get tea, biscuits, etc.

Upstairs the large hall is full of men waiting for the cinema, and while they wait they join in the chorus of "There's a long, long trail," "Pack up your troubles," etc. Five hundred men out for an innocent night's fun can make a good deal of noise and anyone would be convinced that they are happy. While I stand there the first film is shown, and the interest of the men in the film shows how pleased they are. After the first film I read the day's telegrams, and explain them with the aid of maps thrown on the screen.

Having seen that the show is going all right at Central Building, I start on my travels. Motor cycling in East Africa has its disadvantages, because the roads are full of nasty holes and ruts, due to the traffic of heavy motor lorries.

My first visit is to the Main Reinforcement Camp of South Africans. On this occasion the second full-sized cinema is working here, having just returned from its trip to Dodoma, Morogoro, etc., on the Central Railway, where it entertained men away out in the "blue." When I reach the spot I find the show going on, and the men seated on the sand watching the fool antics of Charlie Chaplin, etc. To me the sight most worthwhile watching is not the cinema, but the men watching. Here are men of the South African Horse, who, under General Van de Venter, braved hardships, hunger, fever, and insects, and by their pluck, endurance and energy drove the enemy out of their positions. Here are Dutch farmers, miners from Johannesburg, veterans of the Boer War, some in our armies and some in those of the Boer Republic, lads just out of school, men from shops in Johannesburg, Durban and Cape Town. Here they are, after their experience of a year in warfare in bush country, now on their way south to a well-earned rest. Both here in Dar-es-Salaam and also in Dodoma we have had the opportunity of giving them a little touch of civilization, before they went south to be entertained by the Y.M. there.

After a few minutes' stay here I again mount my "Douglas" for another visit. This time we visit the Carrier Camp, where all the African natives from up-country who are used as porters are kept. We have an American coloured secretary here, who is doing a big work for these primitive men. To-night the weekly bioscope is on. The scene of the entertain-

ment is a huge iron and glass building, which was used by the Germans as a market. As I came close I could hear shouts of laughter and cries of "mzuri" (good). The "Jambos," as they are sometimes called, were evidently having a good time. The show was provided by a small hand cinema, which of course had its limitations, but with all its weaknesses it was able to entertain over two thousand men satisfactorily. The Carriers enjoyed the joke most when some one fell or was hurt in any way; the laugh which followed showed the fun it caused. One of the scenes shown was a view of war conditions in France. This, of course, seemed unintelligible to them until a Frenchman, who was acting as a N.C.O., told them that it was his country and explained things to them. Then the picture took a new interest for them. Between films, selections were played on the gramophone. The one which pleased them most was the "Laughing Song," when the laughs coming from the "little man in the box" were increased a thousand-fold by those in the audience. The satisfaction with which the whole performance was received made one feel that these entertainments were playing their part in the cause of the Empire, by making the Carrier more contented and so more efficient.

Soon I set out for the Indian Camp. As I went along I passed through the native village, peopled with men just like those I had just seen, but they knew not the cinema nor gramophone. The army life, with all its hardships, etc., had given the Carriers a touch with modern amusements, and one could not help wondering if supervised play would not mean much to these raw, uncultured savages, and prove to be one of the great civilizing influences.

Some distance away from the Indian Camp I could hear the shouts, and knew that the Indian secretary was at work with his small cinema. I mingled with the men, Baluchis, Pathans, Punjabis, men of Kashmir, men of Native State regiments; I heard their remarks and tried to catch their spirit. "Bahut achcha" was on their lips, at the wonderful things they witnessed on the screen.

When I left I also said "Shabash" to the Indian secretary, and went back to my diggings at the Central Building. I reached there just in time to join in the daily evening prayers with about twenty men gathered in the big room beside the organ.

The foregoing is only a sample of the work going on in this city alone. During each week the following cinema shows are given to the men of different units:—Central Building, three cinema shows, a lantern lecture, concert, and religious service each week; one show in Main Building for Indians; one cinema show in English-speaking Indian Branch; one in the Indian Hospital given by volunteers from the English-speaking Indian Branch; one for Carriers; one for Gun Carriers; one for Union Labour Cape Boys; one Cape Corps Hospital; one Indian and African Detail Camp; one for Intelligence Department Scouts.

The Y.M.C.A. in Mesopotamia: Fourteen Centres in the Base Area, Busra

1. River Front Hospital—Indian.
2. Palm Gardens—Exterior.
3. Palm Gardens—Interior.
4. Indian Base Depot.
5. Association Headquarters.
6. The "Oasis"—Margill.
7. Tanooma Hut.
8. Margill.
9. McIntosh's Garden.
10. Customs House Canteen.
11. Jaipur Lines.
12. Khora Creek—Indian Hospital.
13. Makina—Indian Hospital.
14. The Launch.

If pleasure and contentment add to the efficiency of an army our little weekly programme ought to be making a worthwhile contribution." A. PERRY PARK.

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With the coming of the cooler weather in Mesopotamia, the increase of the staff to over sixty men, and the renewal of

Y.M.C.A. SECRETARIES AT BUSRA

military operations, the organization and resources of the Association will be taxed to the utmost. In order to provide for extension of work and to attain even larger efficiency in the headquarters organization at Busra, certain changes are being made. An assistant general secretary will be appointed, to make it more possible for Mr. Dixon more frequently to visit the other centres. Mr. S. P. Singha, who has recently come from France, is associate general secretary directly responsible for the Indian work. Mr. G. A. Forster will have the equipment under his direction as well as the canteen stores, with Mr. Flynn to assist in matters of equipment and a second assistant to help with stores and to receive all remittances of canteen receipts and the Base Change Fund.

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The "Mesopotamian thirst" has had a great chance to develop during the past few months, and in each of the centres right away through from Busra to the post on the desert, the Association has been dispensing lemonade, tea and limejuice by the hundreds of gallons. In Busra alone the amount went as high as 1,200 gallons a day.

PHYSICAL DEPARTMENT

Colds

Colds are caught. How are they caught? What can be done to avoid catching cold? In answer to these questions the State Board of Health says: "All colds and indeed all diseases of the breathing organs are largely due to air starvation. Benjamin Franklin noticed this truth and wrote as follows: 'I believe it is unnecessary to have colds, for I have observed that when I treat myself to plenty of outdoor air I never catch a cold. When I have caught a cold, I notice that one or two days before its appearance I had eaten heartily and then sat around in a closed room, with many others, until the air got bad and the room filled with tobacco smoke. I have also noticed that by staying much in the open air, and lifting my bedroom windows high, I get well quickly.' The great man was correct in his observations. Over-eating lessens resistance for a brief period, while the abused stomach is trying to digest the overload of garbage; and this abuse of the body being followed by the second abuse of not giving it enough air, runs resistance down so low that the cold microbes, which are everywhere, get in their work. The sure remedy against colds is to eat moderately and breathe plenty of pure air. Of course, the skin, kidneys and bowels must act correctly, for if they do not, this will reduce resistance and let the cold microbes grow in the nose and other air passages. Every man is the architect of his own colds. Bronchitis, pleurisy, pneumonia and tuberculosis are routes to early death, and they trail after colds." —*Brooklyn Central.*

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Farewell

We are sorry to announce that, after a successful year at Bangalore as Physical Director of the Bangalore Associations, Mr. L. Hoxsey, who came out as an Army Secretary but willingly put his efforts into physical work, has found it necessary to return to America. He sailed from Colombo, and will return *via* the Pacific. We wish him a good voyage. One of the Indian members said, as the train pulled out, "Mr. Hoxsey was very close to many of us, and I shall miss him a lot."

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Training School

The students at the Training School have been going through a course of physical work during the past three months. They have done very well in both theory and practice, and Associations securing their services at the termination of their period of study will have men who can put their hands competently to the development of the physical activities of the Association, or

will know how to co-operate with the physical director if such Associations have them.

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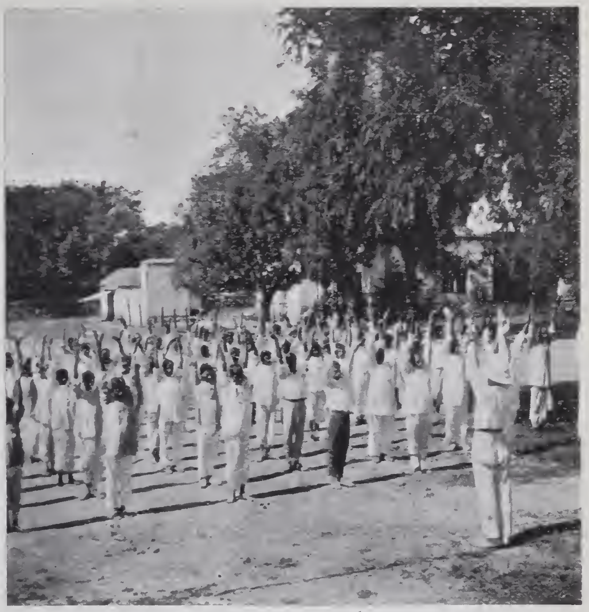
Quiet, steady work is often not recognized nor appreciated. We wish at this time to bring to your attention two Associations who are doing, week in and week out, genuinely good physical work. They are Bombay and Jamalpur. Jamalpur has a splendid out-door equipment, with a good swimming bath, and these things are used. Bombay has not such an abundant equipment, but the piece of work that is being done in supervising several athletic fields and arranging matches in football, hockey and cricket, not only between teams from the different branches but also for soldiers and sailors who are stationed in the city, or who are passing through, is worthy of commendation.



DRILL LED BY HYDERABAD PHYSICAL DIRECTOR, AT WESLEYAN MISSION HIGH SCHOOL, SECUNDERABAD

IN INDIA

Kunnumkulam

Congratulations are due to the Association in Kunnumkulam, Cochin, for the very satisfactory and increasingly effective developments in its work during the past twelve months. Especially gratifying is the attention devoted to direct religious work. Devotional meetings are held thrice weekly throughout the year; Bible readings twice a week; eight weekly Bible classes; open-air preaching regularly on Sundays in different parts of the town; house visiting and personal evangelism; seven village conventions for the deepening of the spiritual life of Christians; the occupation of a new field, twenty-two miles from Kunnumkulam, for evangelistic work, with a full-time worker; a successful Sunday school with an enrolment of 377 children and an average attendance of 83 per cent.; a special series of evangelistic meetings, in which thirty-seven active members took part;—a most creditable record. The membership now has reached 250, including Christians, Brahmos, Nairs, and some of the local Zemindars. Special work has been started among the boys; a student camp, held in May, brought together thirty-four students and twelve non-students, representing nine institutions and five denominations. In the social service department two night schools have been conducted; steps were taken to move the Cochin Government in the matter of repairing and widening some of the back-lanes in the bazaar; and efforts were made to help consumptives and lepers. Nor was the physical side of the work neglected. Group exercises, volley-ball, tennis, and badminton are available, and on the 29th of May the first Annual Sports were held, on the maidan, with M. R. Ry. Punnathoor Godasankara, Elaya Raja, in the chair. Before a large audience, consisting of the leading officials and others, both Christian and non-Christian, an interesting programme was gone through, consisting of quarter-mile race, obstacle race, long jump, high jump, three-legged race, shooting at the goal, blind chatty race, sack fighting, bread eating and tug-of-war. Most of these called forth much amusement from the spectators. Prizes were given to the winners, as also to winners in the tennis, badminton, ping-pong and volley-ball tournaments held previously. The patron of the Association is J. W. Bhore, Esq., I.C.S., Dewan of Cochin.

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Allahabad

Twenty-seven men and boys were added to the membership of the City Branch, Allahabad, between August first and twenty-fifth. This was not due to any special "campaign" of membership, but to persistent and intelligent effort on the part of the members. One happy boy walked into the office, with five new boys streaming behind

him, with their fees in their hands. When every member of an Association really tries to bring in new members the problem of maintaining the membership simply does not exist, and undivided efforts can then be put on training the members for service.

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Colombo

The Board of Directors in Colombo have passed a gratifying resolution in appreciation of the service of R. H. Cammack, Physical Director, and have asked the National Council to lend his services for another year. Mr. Cammack has pioneered the first public playground in one of the congested areas of the city. About 300 children and young people gather there evening after evening. Seeing the splendid success of this, the city councillors have asked Mr. Cammack to prepare plans for similar playgrounds in other parts of the city. His work in the schools is also well appreciated and is so well recognized by Government that if he gives to any school teacher a certificate of proficiency in conducting drills, etc., that school receives an additional grant. So far as we know, this is the first instance of the kind.

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Bourdillon Branch, Bangalore

A good example of the attractive, tasteful printed matter that should characterize Association publicity is a folder recently issued by the Bourdillon Branch, Bangalore. Athletic, reading, social, and education activities are mentioned, and clear reference is made to the Association's aim of developing character. Probably the Christian atmosphere could, to advantage, have been more prominently referred to.

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Poona

The recently issued Annual Report of the Poona Association is unusually interesting in pictures illustrating the different departments of work. Few Associations in India have developed more largely during the past few years than Poona. An instance is the City Branch, whose announcements of courses of lectures, etc., always betoken considerable thought and care. This Branch was organized only ten years ago, and has been without a paid secretary until the early part of this year. Started with but thirty members in a rented house, the membership stands to-day at more than 200, made up of Hindus, Muhammadans, Parsees, Christians, etc. From a little rented house it has come to stand on its own ground of over four acres; from only a few activities, it now follows an extensive programme, planned out for the all-round building up of character—out-door and in-door recreation, social evenings and outings, literary debates, talks and lectures, a regular series of educational, economic, social, and religious lectures, commercial classes, social service class, etc. Its budget has grown from Rs. 90 to Rs. 3,200. The Branch uses a temporary building; it is hoped that a new and adequately planned building may be erected as soon as possible.

REVIEWS OF BOOKS

Towards Home Rule. By Ramananda Chatterjee.

Mr. Chatterjee has put between two covers a series of articles and extracts from the *Modern Review*, mostly from his own pen. They follow no order or intelligible sequence, and abound in such repetition (v. pp. 71 and 127) that the reader is often irritated. It seems to us a great pity that the author did not weave his material into a connected whole. He has a good case; his object is to answer common objections to self-government for India, and on the whole it must be admitted that he gives as good as he gets. But though the book does not claim to be a treatise on politics, and is journalism and as journalism should be judged, this does not prevent us being more ready to accept Mr. Chatterjee's conclusions than his arguments. Thus, the main contention of the book seems to be that race is not a disqualification for self-government. We agree. The author cites ancient Indian politics in support. But it is not good reasoning to conclude therefrom that India is now qualified for self-government. If race is not the essential qualification, then environment, *i.e.*, in this case training and experience is, and the success of ancient India gives no guarantee for the success of modern India. We are not questioning India's present fitness, but only pointing out that the author's argument is defective.

Again, the author makes frequent use of historical parallels. These are good enough for scoring debating points, but usually break down when it is a case of serious reasoning. Thus, for instance, on p. 26 the British administration is blamed for not having stamped out malaria as successfully as Americans have done in the Philippines. Blame can only rightly be attached, by means of this parallel, if it is also proved that all the conditions were similar. No sane man would claim that they were. Yet it still might remain true that the Government might have done more. Again, the grant of self-government to the Filipinos is used as an argument for a similar grant to India. But it is only an argument on the assumption that the conditions in both cases are the same.

Again, the word democracy is used very loosely. Perhaps the best instance occurs in the article by Sister Nivedita, on p. 49. If democracy is a matter of social habit, then India may perhaps claim to be the most democratic country on earth. But the article in question began as an answer to the objection that India was not fit for *political* democracy. And the two things are very different. Caste Panchayats may be run on democratic lines, but so were the tribal groups

of Athens, which Cleisthenes saw had to be broken up before political democracy was possible. And political democracy will only be possible in India when the caste system has been so modified that the State can treat with every man on an equality, irrespective of caste. Perhaps it is possible now, but the two kinds of democracy ought not to be confused. A similar objection holds against the author's strictures on the American treatment of the Negro. Also it must be remarked that, though social and class distinctions resemble caste, the caste-system of India is *sui generis*, as its defenders—Mr. Chatterjee is not one of these—are not backward in telling us; and it remains true, as stated on p. 114, that "the political regeneration of the Indians depends greatly on the successful carrying out of social and religious reforms."

Two other points out of many that the book raises. We must protest against the remarkable fallacy, in support of which Sir H. Risley and Sir Henry Maine are quoted, that the idea of nationality was first derived from India. There is almost as much confusion of thought over the word nationality as there is over the word democracy, but it certainly is true that nationality, as known in the West, is the result of forces working independently of the East. A vast mass of historical evidence, none of which have we seen, would be needed to disprove our statement. Possibly what is meant is that India had her own idea of nationality before she came in contact with the West—but that is a very different thing.

Lastly, we feel that to attribute Aurangzeb's bigotry to his contact with Portuguese Christians savours more of an attempt to score a point against Christianity than of sober history. But all this does not alter the fact that Mr. Chatterjee has written an excellent piece of journalism; he has met his opponents on their own ground, and, we think, beaten them. We think his case would be strengthened by a more frank admission that all is not for the best in the best of possible Indias (barring the foreign bureaucrat) and by more constructive thinking. After all, the controversy as to whether or not India is fitted for self-government (a term deplorably in need of careful definition) is singularly futile. No sensible man denies the existence of individual ability and capacity; for the more difficult qualities of corporate life, the subordination of private to public interests, the mutual give and take of conflicting claims, experiment is the only answer. We hope that new opportunities for this experiment will soon be available.

P. N. F. Young.

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The Upanishads and Life. By W. S. Urquhart, D.Phil. Association Press, Calcutta; pp. 150; Price, As. 8.

In discussing religious subjects with Hindu people we are frequently told by them that their own sacred writings contain many passages as beautiful as any in the Bible, and many

thoughts as lofty. Some go still further, and tell us that their own sacred writings contain the same essential truths as the Bible. We perhaps should not wonder at this, when even a scholar like Deussen comes perilously near to saying the same thing. In his case this is due to failure to grasp certain very essential philosophical distinctions. The popular belief that Hinduism contains all that is of value in Christianity is based to a large extent on superficial resemblances, which may be noted between isolated passages in Hindu literature and the Bible. But as a matter of fact, no religion can be judged by reference to isolated passages in its literature. It is a notorious fact that language, which is meant to reveal thought, often as completely obscures or disguises it. This is, perhaps, specially true of the language of religion. The religious vocabulary of any language is limited, and the difficulties connected with this fact are increased when the effort is made to translate religious works from a language which is wedded to the religious thought of those who use it, into a language to which its religious conceptions are strange. The almost inevitable result is, that through the use of terminology which is peculiarly adapted to the expression of another set of religious ideas the translation suggests likenesses which are in reality only superficial. These and other causes have served to produce the impression in many minds that Hinduism and Christianity are really saying the same thing, in accents differing but slightly.

These reflections are not drawn from Dr. Urquhart's book, but are suggested by a perusal of it. He has taken us back to the fundamental conceptions of the Upanishads, and we are led to feel how wide is the gulf which separates the thought of these early thinkers, whose influence has been so marked in almost all subsequent Hindu thought, from that of the great thinkers of Christianity. He finds, as the result of a careful examination of the Upanishads, that though various points of view are represented in them their fundamental teaching is pantheistic. It is summed up in the passages, "I shall tell you what has been taught in thousands of volumes: Brahman is true and the world is false, the soul is Brahman and nothing else," and "There is nothing worth gaining, there is nothing worth enjoying but Brahman alone, for he who knows Brahman is Brahman." Dr. Urquhart seeks not to give us a critical estimate of this pantheism as a philosophical position, but to draw out the religious and ethical consequences which it involves. He shows the failure of pantheism to satisfy the demands of the heart, and its unsatisfactoriness as a foundation for morality. The concluding chapter, on "Theism and the Message of Christianity," is particularly useful. It contains no wholesale condemnation of the thought of the Upanishads, but at the same time the necessity is emphasised of a conception of God as at once immanent in the world and transcendent over it, to satisfy those very needs of human nature which the Upanishads reveal.

We believe that the thought of the average educated Hindu is steeped in pantheistic notions, and that this is true even of many men who have been led to belief in God as personal; for the pantheism of India is not simply a doctrine, but an atmosphere which men seem to breathe almost in spite of themselves. And it is the foundation of an ethic, particular expressions of which may suggest particular expressions of the Christian ethic, but an ethic which has different motives and a different goal. We feel that Dr. Urquhart's book will furnish great help to many serious students who are perplexed by problems of religion and life. Its patient, dispassionate, and yet reverent treatment of the weaknesses of the pantheistic position and of the way to a more satisfying faith will commend it to all who are honestly seeking light.

J. MACKENZIE.

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ISLAM—A SHORT STUDY. By T. Archibald Brooks, of the Punjab Educational Department.

The author considers that the majority of writers on Islam "set one faith against the other, and decide in favour of the one to which their own allegiance is sworn." He wishes to avoid such a presentation, and claims that his book is "the contribution of a student of Islam, endeavouring to speak without criticism." But a perusal of the book shows that Mr. Brooks has not been altogether successful in avoiding criticism, and the question arises—Can an honest Christian write a study of Islam, in all its phases, without criticism?

The author, in seventeen chapters, deals with Muhammad, the faith he founded, and with the later developments of Islam, in an interesting way, citing many of the best authorities.

The value of the book, in our estimation, is that it was written by an Englishman who is not in the employ of any missionary society, but whose conclusions are the same as those of the average missionary.

The Bishop of Lahore has written a preface to the book, in which he rightly says, "It is much to be regretted that in so large a number of cases, Englishmen, who come out to India, are content to make scarcely any effort to enter into the life and thought of the people amongst whom their lot is cast, to understand their religious beliefs, or to find out the points of contact between those beliefs and our own Faith which undoubtedly exist. All this kind of thing is too often left to the missionary, and regarded as appropriate to him alone."

The book is published by Messrs. Thacker, Spink & Co., Simla, for two rupees.

J. T.

BOOKS RECEIVED

Essentials of English Grammar and Composition, The (from an Indian standpoint), by RAMACHANDRA RAO JOSHI, Assistant Master, London Mission High School, Benares Cantt. Price, As. 12.

English Reader, No. I, Direct Method Series. The Christian Literature Society for india. Price, As. 5.

Work Among Children, by Miss G. E. CHANDLER, M.A. The Christian Literature Society for India. Price, Ps. 9.

All books reviewed can be ordered direct from the Publisher or from the "Association Press," the publishing department of the National Council of the Young Men's Christian Association of India and Ceylon, 5, Russell Street, Calcutta.

RECENTLY RECEIVED FROM THE PRINTERS

Asoka, by DR. J. M. MACPHAIL, Bamdah. (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Christ in Everyday Life, by DR. E. I. BOSWORTH. Paper, Re. 1. Cloth. Re. 1-8.

Jesus of History, by DR. T. R. GLOVER. (Indian Edition.) Paper, Re. 1-4.

Studies in the Pauline Epistles, by DR. G. S. EDDY, Vol. II. 2nd Edition. As. 6.

Rational Sex Life for Men, The, by M. J. EXNER, M.D. (Indian Edition.) Paper, As. 6. Cloth, As. 10.

Power of Crucified Love, by Rev. J. H. OSMASTON. An. 1.

IN THE PRESS

Sankhya System of Philosophy, The, by PROFESSOR A. BERRIEDALE KEITH (Edinburgh). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Kanarese Literature, by REV. E. P. RICE (Bangalore). (The Heritage of India Series) Paper, As. 8. Cloth, Re. 1-8.

Indian Painting, by PRINCIPAL PERCY BROWN (Calcutta). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Sinhalese Literature, by H. S. PERERA (Kandy). (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-8.

Paul in Everyday Life, by DR. JOHN DOUGLAS ADAM. (Indian Edition.) Paper, Re. 1. Cloth, Re. 1-8.

The Maker of Men, by DR. G. S. EDDY. As. 2.

The Meaning of Prayer, by REV. H. E. FOSDICK. Paper, As. 12. Cloth, Re. 1-12.

How to Deal with Temptation, by DR. ROBERT E. SPEER. (Indian Edition.)

Any one ordering in advance a single copy of every book published by the National Council during the year in English, or in any vernacular, or both, to be sent V. P. P., will be given 50 per cent. discount. Books published jointly with other agencies will be supplied at cost to any one ordering in advance single copies of all such published throughout the year.

STUDENT CHRISTIAN ASSOCIATION

OF INDIA AND CEYLON

Secretaries:

A. A. PAUL, B.A., VEPERY, MADRAS

J. N. BANERJEI, B.A., 26, TINDEL GARDENS ROAD, HOWRAH

The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

Indian Christian Students in the West*

Some years ago there landed in America a young man and his wife in an almost forlorn condition. Tall, impressive in appearance, he attracted additional attention by the unusual Indian garb he wore. He must have been about thirty-five years old. For some years he had been editing a paper in Bombay; but he wanted very much to visit America and to fit himself for a career of enlarged usefulness. He sold the paper and with the money purchased his own and his wife's passage. When they set foot on American soil, all they had was twenty-five dollars—and brains. The young man entered a theological seminary and worked his way through with characteristic pluck, while his wife studied medicine. After a few years of training they returned to India to be towers of strength in their community. Every Christian in India knows their names, the Rev. S. V. Karmarkar and his wife.

The impulse which led young Karmarkar across the seas has led many another young man also. He might have neglected his opportunities for education in early youth; he might have found the curriculum of the Indian universities too hard and strenuous. After struggling along for some years, he crosses the seas to find out whether he cannot begin all over again. While some have been led by this impulse, a great many have looked upon their study in the West as necessary to give a finishing touch to their education. They have plodded patiently through the exacting courses of the Indian colleges, and now they want the stamp of western

* Reprinted from *The Student World.*

learning and culture to be impressed on their work. To not a few, the innumerable associations connected with Europe and America constitute a strong appeal. They would like to see the lands where Tennyson and Gladstone and Emerson sang and wrought, the art galleries in which are stored rich and beautiful memorials of art, the cathedrals and other buildings replete with historic and architectural interest, the aspects of nature which inspire the poets of the Western world to sing those strains—sweet, tender, exquisite—which they have come to love so well. But more than all these impulses is the strange but irresistible fascination which in all young Indian minds is attached to the West. It is the "lure of the West." It cannot be adequately explained or analyzed, but is probably closely akin to an ambition to see new customs, new peoples, and pass through new and strange experiences.

A difference is easily discernible between the students that go to England and America. The cost of education in England being so much higher than in America, with no opportunities for self-support, the students who go over to England have generally more money or more brains. They go abroad on the basis of their relatives' financial support or of a liberal scholarship. In view of the positions with influence and lucrative salaries open to them on their return to India, large sums of money expended on their education are regarded as investments well worth while. Keen students they are, with a promise of real usefulness in the future. After a sojourn of a few years, well spent in England, they return home, keener and brighter, their minds full of thrilling experiences. The students who land in America come with a larger share of grit and determination than of money. In their efforts to support themselves, they mingle with men of all sorts and conditions and come to know the many-sidedness of human character. Much of their time is devoted to adding accounts, selling books, waiting at table, and cleaning rooms. The abundance of colleges and institutions in America places them in a difficult position. Their plans are not carefully laid out beforehand, but, as they go along, they use their own initiative and mark out their courses of study in different institutions.

The foreign student's impressions about the conditions which he sees constantly change. The longer he lives in the West, the darker his picture of its life becomes. Dr. Satthianadhan, of Madras, wrote about his experiences in England and in America. The reviewer who noticed that while his picture of England was sombre, fuller of shadows than of light, his picture of America was bright and cheerful, accounted for it by saying that while the writer had spent four years in England he had spent but a few months in America. There is a great deal of truth in that. Every month, even every week, surprises are coming in to shake out of their shape the convictions that are slowly forming.

Among other things, the Indian Christian student is convinced that there is indeed a heathen "West," which cares nothing for churches, which has no place in its thoughts for the larger issues of life such as God and Eternity, which lives in sin and degradation. A list of questions was sent out to several Indian Christians now studying in America, asking for their experiences on some of the points discussed in this paper. One of the correspondents states frankly that some of the conditons seen are: "(*a*) drunkenness, (*b*) extreme poverty in few cases, (*c*) immorality due to excess of freedom of sexes, (*d*) crimes such as murders of blood-curdling descriptions." "I see also race prejudice and colour prejudice," says another. What shocks the visitor is not only that such a heathen West exists, but also that the Christian West is not doing as much as it ought to improve it. Genuine interest is felt in other lands and other peoples, but not in the non-Christian sections in its neighbourhood. One would like to see a larger number of evangelists, a larger number of city missions, a larger array of unpaid workers doing settlement and other social work.

But against this dark background arises Christian America, noble and sympathetic and loving. Some types of piety which the visitor observes produce a life-long impression on him, and send him back to India with renewed zeal for the Master's Kingdom. Probably the best Christians in India at present are found among the converts who after considerable struggle accept the religion of Jesus Christ. While their beauty is as that of a mountain torrent, swift, impetuous, picturesque, but with its peculiar dangers, the beauty of character seen in the lands of the West is more like that of a broad, majestic river, winding through lawn and meadow and betokening a steady usefulness. Words cannot adequately describe the singular charm of some of the characters which have been patiently wrought out in this country through centuries of Christian teaching. Contact with such men and women braces up the student as he thinks of the years of hard toil which must elapse before he can see such noble souls in abundance in his own country.

Naturally a great deal of interest centres around the question: Is the student better fitted for Christian work by his sojourn in the West? As already indicated, the revelation of the possibilities in the realm of Christian character is most helpful. Another effect upon him is that he begins to love his country in a new way. Distance lends enchantment to the view, and India, across regions of fathomless water, becomes the centre of new thoughts and ideals. The gross features of Indian life are forgotten, and a process of idealization takes place. The fervour with which western nations salute their flags, the patriotism which leads many a young man to sacrifice his life in this war for the sake of his country, impress him strongly. He is asked about India, its customs, its music, its literature. A professor came here from India and

delivered a course of lectures. One of the men who heard him—he was an able scholar and writer himself, teaching philosophy in a college—remarked in a disappointed way that he had expected to hear something peculiarly Indian, and had heard only what any other western teacher of philosophy would have given him. The demand is for a development of all that is unique and significant in India's life and thought. As an incidental consequence, the student is also filled with impatience at the superficialty of so much of the imitation that goes on in India. A man may be dressed in European costume, but he does not think of copying the prompt, business-like habits of his western brother. A family might sit around a table, but the spotless linen, the polished silver, the clean kitchen of the West do not go along with it. A young fellow might sing a love song, but where is the romance and chivalrous affection inspiring many a Westerner? The student from India returns to his homeland, firmly convinced that in all possible matters he should continue to maintain the traditions set up in India, and that where changes are needed the spirit as well as the form of western civilization should be incorporated into India's life.

Another way in which the Indian Christian student is better fitted for his work is by realizing the efficacy of numbers. Many things are rendered possible in America and Europe by the fact that Christians are numerically strong. Good Christian weeklies and monthlies are the rule. The editing of a Christian weekly or monthly in India is one among many of the occupations of an all-too-busy man. Here, an able man, assisted by a staff of writers, pours the best of his energy and time into the paper. Because there are so many Christians and so many churches, specialization is possible and specialization spells efficiency. The man who devotes a life-time to the study and improvement of Sunday school work is one to be reckoned with whenever questions relating to Sunday school teaching and administration come up. The foreign observer is therefore impressed with the possibilities that lie ahead of India when her churches are multiplied and her Christians increased several fold.

Yet another way in which the student profits by his course of study and observation is the influx of missionary ardour into his soul. The remarkable interest that is taken in missions all the world over arrests his attention. The numerous questions asked him about the success of missionary effort in India make him re-study the problem. The responsibility of giving a missionary address frequently thrown upon him leads to the same result in an even more pronounced way. Several misconceptions about missionaries which he has heard in India, and which perhaps unconsciously he himself has held, are removed. He realizes that the missionaries are not all intellectually weak, choosing a career in India because they are unable to succeed in the keen competition of the West, for some of the brightest students he

has met in the country are missionaries or Student Volunteers. They are not all poor, regarding missionary work as a lucrative job, for some of them are men of means and are regarded as such even in wealthy America. Nor does the wresting from home and friends take place without effort. The anxiety with which the family follow the various steps which the missionary is taking is an indication of the inward solicitude and struggle going on in their minds.

The big danger to which education in the West may lead the student is best described as an inability to adapt himself to the environment in India when he returns there. This inability may be with reference to men, things, organizations, or conventions. In some cases the Americanization may be so complete that a desire is felt not to return to India. "The greatest danger conceivable," says one of the students, "is the temptation to make their homes in this country." Even where this is not evident, a separation from his own people in sympathy might take place. As another student puts it: "There is the danger of estrangement from his own people . . . of becoming so 'Americanized' as to be unfit for work among the common people of India." Such a reaction is indeed strange when we place it by the side of the growing national sentiment referred to above. The attitude towards men is changed. He expects more of them and he expects more for himself from them. He is apt to crave the luxuries and comforts of the West. He may become a worshipper of organizations. One of the students refers to the "danger of becoming a fanatic on 'organizations.' What I mean is that the organization craze is likely to be carried so far as to become 'top-heavy.'" The conventions of Indian society may lose much of their significance for him. "The social relations here," says one of the writers, "are not hedged in by certain conventions. A man consequently is apt to discard the reserve which holds him down to his ideals." Another correspondent refers to "irreverence" and "lack of respect to parents" as among the dangers to which the student is likely to succumb as a result of his contact with life in the West.

What can the Student Movement do to help the Indian Christian students residing at present in Europe and America? Let me quote some of the suggestions made by my fellow students. The Student Movement can help, says one, "(1) by opening special facilities for study. For example, the seminaries, I think, in this country do not have courses of study that an Indian can take up to enable him for efficient work in India, and so courses in Indian philosophy and classics and literature ought to be given in the larger seminaries at least. (2) An annual conference of Indian students, to inspire into them ideals of service with *special reference to their country's needs* and also to make them feel a bond of unity in their years of preparation that they are all preparing themselves for *a common cause.* (3) By doing

anything that shall make them feel at home while away from their own homes. (4) By opening channels in connection with city or rural Y.M.C.A.s, or with charity organizations, by which the Indian Christian student can undergo *a practical training* in the summer months, so that he will be an efficient servant for the Christian cause on his return." Another student writes: "(1) The students in the different colleges and seminaries should be drawn together by means of clubs, and should follow one of the examples set by the Association of Cosmopolitan Clubs—that is, have conventions where delegates may meet. (2) The movement ought to devise means by which needy students can be helped." Another student suggests that "the Student Movement should actively co-operate with Indian Christian students in their struggle toward the light of social usefulness (1) by inviting them to their homes, (2) by showing them the things that are of social value to their own community, (3) by discussing with Indian Christian students the best methods by which they can help to realize their object in India." These are the words of another:—"The students of the West can show the sympathy and friendship which mean so much to the Indian students."

A word needs to be said about the plea for friendship which is made in all these letters. The friendly spirit has indeed been beautifully shown towards the Indian Christian student. One of the letters relates this small incident. "I remember how Mr. Theodore Lee and my uncle were off on a tour together, and there was only one cot. My uncle came late at night to find Mr. Lee rolled up in a quilt on the floor, leaving the cot empty. When my uncle tried to protest against Mr. Lee sleeping on the floor, the only reply he could get in a tone of well-feigned irritation was, 'Go away, I am asleep.'" Another incident is worth relating here. It was Christmas week. Some of us who had long distances to go in order to reach our homes were staying in the seminary. We were invited to supper in a neighbouring Christian home, which always threw its doors open to all homesick students. We had a happy evening together. The most impressive and dramatic moment of the evening cannot be lightly forgotten. After supper, the hostess whispered to her son, who immediately left the room; in a moment or two he returned and we were asked to enter another room. The lights were turned off. Expectant and eager, we were wondering what was happening when we observed a candle twinkling brightly at the top of a Christmas tree. As we stood hushed, the hostess explained to us the significance of the candle. One of our friends—a student from India—had just left for England, and she had gone with him to New York to see him off on the steamer. The boy's parting gift was carefully sealed and placed in her hands. When she returned home, she found that the package contained a candle, with words to the effect that her home had been like that candle to him. In that small gift was wrapped a world of thoughtful and touching

gratitude, and her mother-love made the most of it. We want a larger share of his beautiful love. An Indian student has formed the habit of meeting a fellow American student for a few minutes every night before retiring to bed. They talk a while about their day's experiences and close with a few words of prayer. What nobler fellowship can there be than this fellowship in life's deepest experiences under the subduing influence of prayer! Heart talks with heart, in talking to the Great and Eternal Heart. Oh! that such friendships could be formed in large numbers, so that East and West can help each other in laying deep and broad the foundations of the Christian life!

A. J. Appasamy.

A Letter from the Travelling Secretary

Dear Friends,

I am sufficiently conceited to imagine that you have been expecting to hear about my work, so I hasten to relieve your anxiety.

I left my headquarters, Calcutta, on the 1st of August for Masulipatam, where I was to visit the Noble College Association, and which I reached on the morning of the 3rd, after having had to change at Bezwada at "dead of night." I was met at the station by three students, who conducted me to the College, which is quite close to the railway station. I was placed in the Sharp Hostel for Christian students, and had all my meals with them. At four o'clock the same afternoon I gave an address at the College Association meeting, choosing for my subject, "The Meaning of a Student Christian Union"; there was a very fair attendance, and the Hostel Superintendent presided. One or two members of the staff were also present. On Saturday, the 4th, I was asked to be present at the meeting of the Committee which is responsible for the Telugu Students' Conference; I was able to make some suggestions with regard to the programme, and was also able to interpret the recommendations of the General Committee to Camp Committees, which the secretary read out. In the evening I attended the War Intercession Service with the students. On Sunday morning I attended the Telugu service, in order to form some idea of the congregations in the south, and then went out to see some of the Indian Christian gentlemen of the place. I went to evensong at the English Church with the students. On Monday morning I was able to go out to see some of the English officials and other leading Indian Christians of the place, with a view to interesting them in the S.C.A., and getting help, financial and otherwise, from them. During the time I was at the Sharp Hostel I was able to get into close touch with the students, and had many interesting talks with

them. The people of the place were very kind, and invited me out to quite a number of meals.

I left Masulipatam early on the morning of Tuesday, the 7th, and reached Guntur, where I was to visit the Association at the A.E.L.M. College the same evening, having been obliged to wait six hours at Bezwada station for the corresponding train. Here, also, I was met by some students, who took charge of me and took me to the boarding school where I was to stay. Owing to circumstances, it was not found possible for me to have my meals with the boys, much as I would have liked to have done so; so the superintendent of the school very kindly arranged for me to have my meals with him at his house. On Wednesday morning I spoke at College Prayers to the whole College, and selected as my text, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." In the evening, after badminton with the boys, I addressed the School Association, on "The Aim of a Student Christian Association," the address being translated into Telugu for the benefit of some of the smaller boys. The whole school was present. On Thursday I went out to see some of the people of the town, and had dinner with the boys at night. On Friday morning I also went out to see some of the officials of the place, but unfortunately most of them were out; I have, however, written to the people whom I was unable to see.

I left at night for Madras, which I reached next morning. I was met at the station by Mr. A. A. Paul, who conducted me to his house. I did not stay at any particular college or hostel, but stayed with Mr. Paul most of the time. He had, however, made arrangements for me to be able to see something of Madras student life, an opportunity which I greatly appreciated. On Saturday there was a meeting of the "Camp Fellowship" of the Pallavaram Camp, consisting of some of those who had been present at the camp and who had expressed a desire to keep up the friendships and other associations formed there. Dinner was kindly supplied by the Danish missionary in whose house the meeting was held. The topic for discussion was a most interesting one, *viz.*, "What Provision Are the Churches in Madras Making for the Needs of Christian Students?" On Sunday night I had been invited to dinner by the Christian students of the Wesley College Hostel. I stayed in the hostel that night. Before mentioning what I did the next day, I must tell you that I got thoroughly lost on my way back from the hostel, and unwittingly saw a good deal of Madras. On Monday, after seeing some of the sights of Madras, I went to the Y.M.C.A. buildings, where I had been invited to dinner by the Student Secretary, who turned out to be an old friend of mine; I conducted the hostel night-prayers and slept there that night. The next evening, after seeing some more of the sights of the place, I went to another Y.M.C.A. hostel, where

some of the engineering students whom I had addressed on Sunday (I forgot to tell you about this) had invited me to dinner. I conducted prayers and spoke very briefly at night, and also slept there overnight. On Thursday morning I had to do a little rushing about in connection with passport regulations that had been abolished, and left for the Ceylon Students Conference at Peradeniya at night by the boat mail.

I arrived at Peradeniya at about six o'clock on the morning of the 18th, in ample time for the conference, which began the same evening. I had to go into Kandy to report myself to the Kandy doctor daily, but was told that I could do it by post, which was a great blessing. I will not tell you much about the conference itself, as you are likely to see an account of it later on. The conference was held in the Training Colony, a most lovely place, and was most useful. I was asked to lead a Bible circle, and also gave a short address at one of the business meetings on the S.C.A. I was invited to be present at the meetings of the Camp Committee, and was put on a sub-committee also. I left on the afternoon of the 24th, after having paid a visit to Kandy, and arrived at Madura on the afternoon of the 25th, and stayed at the American College. Here, also, I adopted the plan of staying in the hostel and having my meals with the principal. Owing to the very large number of Christian students in the hostel, the secretary was obliged to make a series of appointments for me, and I was able to see a good number of students, mainly in their own rooms. On Sunday, the 26th, I gave an address at the meeting of the College Association, choosing for my subject, "Jesus Christ and Business Qualities," and based my address on the scheme of Bible studies which we had followed at the Peradeniya Conference. The meeting was well-attended, some of the staff being also present. It being Sunday, and so no lectures, I was able to have many interesting talks with some of the students, including one or two Hindu students. I had a series of appointments every day, so was kept fairly busy. The college won the finals of a football tournament on Monday, so Tuesday was a holiday, and this enabled me to see more students. On Wednesday morning I went out calling on some of the officials of Madura, and in the afternoon I spoke at the college General Assembly on "The Alliance of Honour," a purity league, of which some of you might have heard. This evening I am going to call on some of the Indian Christian gentlemen of the place, and I shall be leaving tomorrow (31st) for Pasumalai.

By the time this appears I shall have wandered over a good bit of India, and I will let you know about this in my next.

I desire the prayers of all of you for me in this work.

The American College, Madura, J. N. Banerjei.
August 30th, 1917.

The Ceylon Student Conference

The above conference was held at the Ceylon Training College, at Peradeniya, Kandy, from the 18th to the 24th of August. Since this year's conference was restricted to senior students, the number of delegates was only forty. It was unanimously felt that the exclusion of boys from a conference really meant for senior students, resulted in a deeper interest being taken in the meetings and the subjects discussed. The following colleges were represented: Law, Medical, Jaffna, Trinity, Richmond, Wesley, Prince of Wales, Central Agricultural, and the Divinity School. The presence of the Lord Bishop of Colombo is worth special mention.

On Sunday, the 19th of August, there was a celebration of the Holy Communion for the Anglican delegates at St. John's Church. Later in the day there was a service in the camp for all the delegates.

One special feature of this year's conference is the formation of a Ceylon Student Christian Movement, which is to be affiliated to the Student Christian Association of India and Ceylon. The executive committee for this new movement was elected at the conference, with Mr. D. E. Goonewardene, Government Training College, Colombo, as the secretary. Mr. W. O. Oligesegeram, Law College, Colombo, was elected as the representative on the general committee of the Student Christian Association, in the place of Mr. V. C. Perera. "In the results achieved and the spiritual benefits received by the delegates, the conference was a great success. God's presence and his guidance were with the delegates right through. There is no doubt that many delegates saw at the conference something of the splendour of a life lived close to Christ. The new Student Movement ought to fill every one with great hope for the future of Christianity in Ceylon. But the new executive committee feel that, as pioneers in a great cause, they will have to do much faithful spade work before the movement in Ceylon can be expected to become the mighty power that it is in other lands. The prayers of all workers among students, and of all those who love students, are earnestly solicited on behalf of the new movement in Ceylon."

News and Notes

Mr. Banerjei's letter, which we publish elsewhere, will be of great interest to our readers. After writing that letter he was able to visit the Theological Seminary at Pasumalai, the C. M. College, of Tinnevelly, and S.P.G. College, of Trichinopoly. At every place he conducted special meetings for students.

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Our readers will perhaps remember that for many years two Associations, the Student Christian Association and the

Y.M.C.A., were working side by side in the Ewing Christian College, at Allahabad. The activities of the S.C.A. were confined to Christian students, whereas those of the Y.M.C.A. were of a more general character. For some time the conviction has been increasingly felt that there is no need for the two Associations. Early this session an informal meeting of the Christian students and professors was held to discuss the matter. In the discussion reference was made to the Serampore Memorandum, which has "provided for a larger share in the management and policy of the movement by students than had ever been the case before." The meeting terminated with the decision that the work of the Y.M.C.A. should be turned over to the Student Christian Association, and accordingly the Executive Committee was elected, with Mr. M. C. Gorde as the secretary.

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By the time this issue is out the Tamil and Telugu areas will have finished their Student Camps, the former at Tranquebar and the latter at Masulipatam, from 21st to 27th September. The other camps to be held during this term are:—The Western India Camp, 11-14 October, at Lanauli, secretary—Mr. V. V. Solanki, Wilson College, Bombay; the Mysore Camp, 13-17 October, Tumkur, secretary—Mr. Paul Nesamani, U. T. College, Bangalore; the Bengal Camp, 12-18 October, Sibpur, secretary—Mr. M. M. Biswas, St. Paul's College, Calcutta. The U. P. and the Punjab Camps are to be held during the last week of October.

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At this time, when the whole country is engaged in the "uplift" of the "depressed classes," it is encouraging to know that the members of the Student Movement are not lagging behind. The programme of activities of local Associations is an evidence of this. Some of the activities are: night schools, temperance club, seeking the poor and the sick, seeking the outcastes, hospital visiting, literary meetings, music classes, Bible circles, mission study circles, Sunday school teaching, week-end preaching bands, and evangelistic meetings. The outlook of our members in doing these kinds of service is far more than social, it is definitely religious. This is seen from the report of a college Association, about whose work last year the secretary writes: "Through the agency of the night school four have become Christians; fifteen are willing to come within the fold of Christianity, and they are being prepared."

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Rev. Augustine Rallaram, of Allahabad, a member of our General Committee, has visited the Christian College, of Lucknow, and St. John's College, of Agra, on our behalf. At both places he was able to conduct meetings for students.

Mr. K. K. Kuruvilla, our former Travelling Secretary, returned to India early last month.

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At the special conference of the Indo-Ceylonese Student Christian Association of Great Britain and Ireland, held in connection with the Swanwick Conference in July, Mr. K. C. Chacko, B.Sc., was appointed its secretary for this year. Mr. Chacko will be remembered by many of our old members as being present at the Serampore Conference.

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The Teaching of Jesus About God is a short five-days' Bible study course specially prepared by Mr. C. F. Angus, on the request of the General Committee, for use in Student Camps. Copies are available from the office, 3, Abraham's Lane, Vepery, Madras, at one anna per copy or ten annas for a dozen copies.

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The Madura American College Christian Association has its Bible circles arranged according to their college classes. Some are led by students and some by non-students. In the fortnightly meeting, on alternate Sunday mornings, a "Rally," which takes the place of a college service, non-students generally address the meeting. There is a night school run by the Association, in which non-Christian students also help as teachers.

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The Pasumalai Student Association is the largest Association in the country. It is composed of students from the Divinity College, the High School, and the Normal School. It has a membership of 641; of these 456 are associate members. The school carries on a very comprehensive scheme of Bible classes, so there are no Bible circles as an Association activity. There is a regular weekly meeting. The Association is bearing the entire cost of an elementary school a few miles off, where it maintains paid teachers.

At Pasumalai, Mr. Banerjei preached in the church at service on Sunday, the 2nd of September, 1917, the sermon being translated by the pastor.

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The Tinnevelly College Association is running a night school about a mile distant from the college. The members teach by turns, the usual period of each man being two hours a week. The membership fee which is collected is mostly used towards the provision of articles for the night school, but part of it is used as a Charity Fund, to help any deserving case that comes to the Association for help.